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Readings in Modern Mandarin

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(CHINESE AND ENGLISH TEXT)

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BY

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PARTS I–II

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To the Officers
and Members of Committee
of the Baptist Missionary Society, London,
who have ever shown an unfailing interest
in the language and people of China,
this work is inscribed
by the Author

INTRODUCTION

Modern Mandarin implies amongst other things the introduction of new ideas demanding new words: suggests a more varied and complex world, and, therefore, possibly, a more involved thought. Of the new terms some have been recovered from old times, some have been recently coined.

The author has for many years watched the native press for good Mandarin: and he has been able to make a large compilation, from which the passages in this work have been selected. The pieces, for the most part, carry their own date and history.

The work is intended to supply students, who have spent, at least, a year on some elementary, and progressive text book, with a more advanced course of study. Text-books, made up of sundry sentences, lose their value after one year's study. Some more connected prose is wanted after that preliminary study. The author feels there is a need for such a book as the one offered now. Connected readings afford more interest, and, give a more comprehensive view of the language to the reader. Whilst choice and detached sentences are useful in the preliminary stages, yet it is wearisome and useless to continue too long in such a method. The consecutive steps in an argument, the continuous march of thought in connected sentences, are a fertile way of training the mind, and creating a comprehensive impression of the power and flexibility of a language. These are as necessary as a good vocabulary to the Chinese Speaker.

The passages selected represent a style of Mandarin that would be spoken between well educated scholars. Some may find parts of it a bit high for ordinary work. But in that case, it is only needed to add a few words, here and there, to make the sentences more plain and clear. In any case, new terms will not be readily understood, except by those who are accustomed to them. Of course many new terms are really old, like *ch'i tao* 祈禱 which though it is as old as the hills, yet has a new significance in modern use. The words not only bring up classical ideas today, but cluster round the Christian Church.

Primarily these passages have been selected for the Mandarin: but indirectly the subject matter too has been kept in view. The subjects are all up to date dealing with what is vital and pressing in life. These cannot but be of great interest to the enquiring student. Thus there will be found in these pages many views of life in its various aspects, many phases of thought, and traditional ideas that cannot fail to strike the reader as unique and original.

The author has no doubt that many mistakes lie crouching in various corners. Some errors remain through inadvertence, some through pure ignorance: and one may seek shelter under the great name of Dr. Johnson, who when asked by a lady, how he came to explain the word *pastern* as meaning the knee of a horse, replied at once "pure ignorance, Madam!"

Some suggestions on the general question of translation may be profitably introduced at this point.

The Chinese have been accustomed to pack their complicated thoughts into Wen li;—and the ordinary, simple, every day idea into the colloquial. There is a tendency now to express the more complex ideas in the colloquial form as will be seen in this volume. Hence the sentences sometimes are, or seem to be longer, and more involved, than those of earlier days. This constitutes an added difficulty in translation.

The order of words in a new language sometimes are confusing to the student. The inverted order is not peculiar to Chinese. It is so in every language, even the most closely allied languages. And the order in Chinese does not differ more, from the order in English, than do other languages differ from it, in this respect. Why there should be this different order, it is difficult to say. Some attribute it to food, habits and climate. The elements of psychology too may have been a determining influence. In any case the origin and causes for these differences lie in the lap of history. But it is an interesting study, and well worthy of the student's attention and thought. Generally speaking in studying Chinese we are dealing with a primitive speech, and the order of words often remain as they were impressed on the mind, and vision of primitive people. It is evident that national temperament will also have had much to do in determining the form and order of speech.

Should the different order, or, multiplicity of words, or, the complexity of the sentence cause any difficulty, the sentence or passage should be read over once or twice to get the rhythm and familiarity with the character. This will help to clarify the words, and give each its proper place. In any case, a preliminary reading of the whole piece is advisable before beginning the work of translation.

It should be remembered that little words, such as — called usually, *empty words*, really fill a definite place in composition. They should be looked upon as forming a

part in the structure of the sentence, and in analysis it should be asked what function they fulfil. Some are connectives; some are prepositions; some are interrogatives; some may indicate mood or tense; and some may fill the function corresponding to the prefix, or suffix in English, and so on. A list of many of these words has been added in Part IV.

Sometimes the Chinese dispense with connectives where they would be used in English and vice versa. Keep this in mind and make a note of such sentences.

It is not always easy to determine where to place the full stop and break up sentences. But initial or terminal words, or the meaning, or the general idea should generally help to determine this. And so, in translating, it is well to pick out first the main clause, and then the subject and main verb; subsidiary words and clauses after. Sometimes too it is a help to write down a literal translation of each word.

No word should be approached with the preconceived idea that it means only what you have been accustomed to think it means. Approach words always with an open mind. For it often is a cause of difficulty that the student endeavours to insert into a word he meets with, in a new connection, a meaning he has been used to, but which will not fit that word in this particular passage. To take a very simple example the beginner is told that 是 is a verb and means *is:* but sometimes this preconceived knowledge of it does not fit in, and so difficulty arises. *Shih* of course means many things. It is a verb: a demonstrative adjective: a pronoun: and so on. Again 一般人 and 與人一般 *i pan* has different meanings in these two phrases. Therefore the same words should not be translated by the same English word in every case. They contain shades of meanings that demand different words in English.

When the subject comes before the predicate it will be generally found the mood is indicative: but when subject is not stated it is participial, conditional etc. For Ex:—他有了 He has it: 有了 *Being, when, if.*

Many other suggestions will be found in the Annotations and other parts of the book.

It was intended to insert an outline of grammar in this work, but that grew to such dimensions that it had to be abandoned as an integral part of this book.

The author has to thank Rev. H. R. Williamson, B. D. for his valuable additions to the notes in Chapter VIII: Miss Thomas, Shantung, for additions and suggestions to the annotations in Chapter I, in addition to her work on the analysis: as well as other friends. He is also much indebted to Dr. Mateer's Mandarin Lessons.

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ADDENDA AND ERRATA

Page ii (Introduction) line 37 Eliminate *such as*

,,	17	Line	4	For	*treatment whether*	read	*treatment to see whether*
,,	19	,,	14	,,	*you will say*	,,	*will you say*
,,	21	,,	32	,,	*there is no help*	,,	*is there no help*= (*A question implying a negative*)
,,	37	,,	1	,,	*possible be*	,,	*be possible*
,,	47	,,	1	After	*abolished*	,,	*before the Restoration*
,,	47	,,	9	For	*so how can office be purchased*	,,	*therefore office cannot be purchased*
,,	47	,,	9	,,	*does not*	,,	*does it not*
,,	47	,,	12	,,	*There are thing... others*	,,	*Even I did not understand the reasons at first, but I found them out on enquiry*
,,	49	,,	19	,,	*Will*		*would*
,,	51	,,	25	,,	*Absorb Manchuria alone,*	,,	*on any account absorb Manchuria*
,,	51	,,	26	,,	*Joint responsibility*	,,	*This is not different from partition*
,,	53	,,	17	,,	*Morals will daily deteriorate,*	,,	*And morals deteriorate daily.*
,,	99	,,	29	,,	*everywhere*	,,	*anywhere*
,,	105	,,	1	,,	*to be able*	,,	*be able*
,,	139	,,	24	,,	*withou*	,,	*without*
,,	143	,,	7	,,	*here*	,,	*there*
,,	262	,,	2	,,	*proceding*	,,	*proceeding*
,,	263	,,	124	,,	*Neng ko*	,,	*Neng kou*
,,	274	,,	7	,,	*Shih si*	,,	*shih ti*
,,	275	,,	23	,,	*Qualifing*	,,	*qualifying*
,,	277	,,	8	,,	*Two*	,,	*too*
,,	278	,,	9	,,	*Goes*	,,	*go*
,,	286	Paper	2.	·	Insert 3 before 這都: 4 before 不過: 5 before 傳受: 7 before 不是一个		

Page 286	Paper	2.	For	3	read	8.
			,,	5	,,	11.
			,,	6	,,	13.
			,,	7	,,	14.
,, 287	Note	1.	,,	*Shih fen tso*	,,	*Shih fen. Tso*
		25	,,	*Two many things to;*	,,	*too many things to*
,, 306	Line	2a	,,	*So*	,,	*to*
,, 315	,,	1a	Add	*Break up the home*		
,, 317	,,	6a	駭	colloquially	,,	*Hai*
,, 318	,,	5b	For	*Vanity, fair*	,,	*Vanity fair*
,, 320	,,	11a	,,	*Goods train*	,,	*Goods van*
,, 321	,,	16b	,,	*Part*	,,	*Depart*
	,,	28b	,,	*Dignasty*	,,	*Dynasty*
,, 329	,,	5b	,,	*Priviledge*	,,	*Privilege*
,, 332	,,	11a	,,	*The Society*	,,	*This Society*
,, 392	,,	3a	,,	*instransitive*	,,	*intransitive*
,, 395	,,	34b	,,	*inorder*	,,	*in order*
,, 22	Sentence	90	,,	損	,,	捐
,, 30	,,	94	,,	昵	,,	呢
,, 36	,,	17	,,	不疑心	,,	疑心
,, 50	Heading		,,	坦	,,	担
,, 162	,,	8	,,	尊敬	,,	尊敬他
,, 184	,,	8	,,	走	,,	了
,, 216	,,	67	,,	最人駭	,,	最駭人

PART I

TEXT AND TRANSLATION

SUBDIVISION OF LABOUR REQUIRES THAT INTERNATIONAL AGENTS SHOULD DEVOTE THEMSELVES FIRST TO LANGUAGES,—THEIR MEANS OF OPERATION,—AND NEXT TO THE STUDY OF MAN, AS AN INDIVIDUAL AND IN COMMUNITIES.

T. T. MEADOWS

A NEW CHINESE LANGUAGE OF VASTLY GREATER CAPACITY THAN THE OLD IS COMING INTO USE THROUGH THE CURRENCY OF NEWSPAPERS, THE INFLUENCE OF WHICH IS PERHAPS THE GREATEST OUTWARD FORCE IN CHINA TO-DAY, AND IN SPITE OF POLICE SURVEILLANCE TENDS TO INCREASE.

A. H. SMITH, D.D.

官話彙編

第一章　關於政治的演說

(一)說國民不要空說愛國不去幹實事　(羽)

人家有欺侮我的　就要想個法兒去報復他　人家有計算我的　就要想個法兒去抵住他　總得把自己的力量盡到了　總算是幹了愛國的實事

[1]大地球上的人無論何洲何國何界何人正天營業不管勞苦究竟爲的是甚麼呢[2]一個字的考語就是愛[3]按愛字的解釋字韻上說仁之發也[4]又當親字恩字惠字憐字講又當好樂講又當仰慕講又當貪戀講[5]墨子外篇上說愛者情之至也[6]人生在世一天不可缺的一時不可少的就是愛情[7]正天勞筋骨費腦力忽然喜了忽然怒了忽然悲了忽然笑了千狀萬態奇奇怪怪不過是被愛情驅使罷了[8]一天斷了愛情一天沒有樂趣[9]片刻斷了愛情片刻不能生活[10]哲學家說過愛情者希望之母也[11]沒有愛情那裏更有希望呢

[12]要說這個愛字很有幾個解釋[13]有大愛有小愛有公愛有私愛有正愛有邪愛[14]總而言之只要是個人沒有沒愛情的[15]愛情用在大處用在公處用在正處種族可以強盛幸福可以增進[16]愛情用在小處用在私處用在邪處身可以敗名可以壞禍患也馬

CHAPTER I

THE COMMONWEALTH

1. PEOPLE WHO DO NOT ACT HAD BETTER NOT CRY I LOVE MY COUNTRY.

BY FEATHERS

When others with contempt treat me
I must devise a plan to requite them
When others would prey on me
I must devise a plan for thwarting them
Using all one's strength alone
Can practical love of country be shown.

The whole wide world, whether it be continent or country or world or individuals, is busy with its occupations the livelong day, regardless of trouble, and after all what is it for ? One word, LOVE, describes it. According to the interpretation of the word love, the dictionary says it springs from *jen* humanity. It stands for the cognate characters, affection, grace, kindness, mercy. It also stands for disposition to joy (or love of pleasure), as well as admiration; again it stands for concupiscence. Meius says in the supplement, as to love, it is the extreme of the affections. That which men cannot be lacking in for a day, or be short of for a moment is love. There is constant expenditure of nerve and bone and of brain: now in rejoicing, now in chafing, now in grief, now in laughter. The thousand forms and myriad phases we undergo, the strange and the fantastic, are nothing other than the impulses of love. If there is an absence of the feeling of love for a day, for the day there is no pleasure. If there is a temporary absence of love, for the time we do not live. A philosopher has said, ' Love is the mother of hope.' If there be no love, how can there be hope?

In talking of the word love, there are various exegeses of its meaning. There is disinterested love, and egotistic love: there is altruistic love, and selfish love: there is true love, and illicit love. In a word, given a human being, there is not one without the feelings of love. When love operates in great things, in public matters, and in legitimate matters, races and tribes will become strong and prosperous, and happiness will increase and grow. When love operates in a self-indulgent sphere, or in a selfish spirit, or in illicit ways, the body will be brought to decay, the reputation will be tarnished, and calamities will soon overtake one.

上就要到了

[17]小愛私愛邪愛不過自私自利只知道自己不知道大家[18]這種愛情害處很大今天也不能細說[19]如今先說這個大愛公愛正愛[20]這三愛要愛到極處性命要不愛惜財產要不顧全因爲有一種物件比性命還重比財產還高[21]能愛這種物件性命纔可以長存財產纔可以長保[22]究竟這種物件是什麼呢就是國家兩個字

[23]自從開通以來愛國兩個字喧嚷的震人耳鼓報紙上也常常登宣講員也常常講[24]現在又來說着也覺得俗厭雖然俗厭可不能不說[25]竟說可又不行[26]總得作點兒愛國的實事那纔行呢[27]你想今天說愛國明天說愛國說倒說得好聽却沒有一點愛國的實事做出來那有什麼用呢[28]現在中國已經到了很危險的時候就是諸位的性命和財產到了很危險的時候[29]所以諸位要愛自己的性命和財產先得要愛國[30]空說可不行[31]要赶赶緊緊做點愛國的實事纔行[32]西儒有句話國家者國民之公父公母也[33]國家和國民恩深義重[34]自祖先到我本身生在這兒吃在這兒[35]休戚相關萬年不散[36]既生在這個國裏愛國這件事就是應盡的天職法定的義務[37]不幸生在斐洲野蠻的地方頭痛身熱的部落也應當保護愛惜何况我們生在中國氣候是凊和土地是膏腴開化比人早地方疆域比人大人民比人多物產比人厚[38]全球各國沒有比得過的

[39]我們徼幸生在這塊土地上就是極大的光榮極大的福氣[40]有這們好的國家要不知道保護愛惜豈不是一件怪事麼

Egotistic love, selfish love, illicit love seek only private ends and private gain; they only know the self, and not the public. The injury done by this kind of love is very great, and cannot be outlined in detail now. To-day let us treat of disinterested love, public love, true love. These three loves imply love operating to the very utmost, regardless of life and wealth; for the reason that there is a certain object still more precious than life, and more exalted than riches. Ability to love this object, will ensure immortality of life, and perpetuity of wealth. What then can this something be? It is comprehended in two words, The State.

Ever since the opening of intercourse between East and West the acclamation of these words, love of country, has reverberated on the drum of the ear; newspapers constantly contain them, and preachers often and often expound them. Once more as we come again to speak of it, we remember that you are surfeited with it; still I can't but speak of it, though you are surfeited with it. But simply to speak is not enough. To take a little part in practical patriotism alone will do. Just consider what good can there be in speaking to-day of patriotism, and also to-morrow, and speaking so that people are delighted, but without doing the least thing practically for patriotism. To-day China has already reached its most critical times, which means that the lives and property of you gentlemen have come to points of great danger. Therefore you gentlemen must first love country if you want to love (effectively) your lives and property. But empty talk is useless. What is wanted is that something practical be done for patriotism and that quickly. There is a sentence of a Western scholar: 'The State is the public father and the public mother of the people.' The State and the People! What deep affection, what profound meaning the words suggest! From my ancestors down to me, we were all born here, have eaten here. Joy and sorrow have intermingled here, and in ten thousand years they cannot fade. Since I was born in this country, the matter of patriotism is a natural duty which ought to be discharged, and an obligation enjoined by law. They who are unlucky enough to be born in the savage regions of Africa, or amongst the aborigines where headaches and fevers rage, have also to maintain it and cherish it; how much more should we who are born in China, where the air is pure and cordial, and where the earth is fertile. Our civilization is earlier than that of others; we have territories wider than other nations; our population is more numerous; and our products more abundant than those of other people. In the wide hemispheres, of all countries there is not one comparable to it. That we luckily were born in this bit of land is a matter of supremest glory, of the greatest happiness. Possessing then this so goodly a country would it not be passing strange were we not to know how to protect and cherish it?

Some one may say, where shall we begin to love such a great country? If I want to love it, how shall I go about it? Allow me to tell you, it is not a difficult

41有人說了那們大的國家從那兒愛起呢 42就是要愛怎麼個入手呢 43告訴諸位說當眞要愛國也不是一回難事 44對外說起來人家有欺侮我的就要想個法兒去報復他 45人家有計算我的就要想個法兒去抵住他 46至於對內只要是和國家有益的事情無論在農工商政學軍警等界上總得把自己的力量盡到了纔算無愧我心 47這都叫作愛國的實事 48這種話剛聽到似乎是老生常談 49告訴諸位說人人要把老生常談做到我中華民國自然就富強了

(二) 論日本及英俄法三國訂立協約之關係

1現在這幾個月日本與英國俄國法國互相立了協約商議怎麼樣處置中國略明白的人總曉得這樣的協約直是瓜分我們中國的根子 2我們中國的國民還是昏昏沉沉不覺疼痛不覺癢 3這樣的情形實在危險得很 4如今日本與法國所立的約已經傳佈出來了 5日本與俄國所立的約並英國與俄國所立的約雖然還不曾出來也快（成功 成就）了 6但把這日本和法國所立的約看起來就可以預知他們立的約主意並可推算到將來立約的還不只這幾國 7現在我要把這件事的根由說一說請先說個比方大家細細想一想 8我們中國現在的情形好像一隻大船飄在大洋中間上面裝了無數的寶箱 9大船裏的人都一個一個的（昏睡 睡着）不曉得別的船裏的人早早把這船裏的東西看在眼睛裏計算得淸淸楚楚某一隻箱子是應該給某甲的某一隻箱子是應該

matter to love one's country when one is truly desirous of doing so. Let me begin by speaking of it in regard to the external world. If a foreigner insults me I must think of a way of retaliation. If others think to prey on me I must find a way to withstand them. And as to my attitude towards internal affairs; it only needs in any matter of utility the government may have, whether concerning trade, agriculture, industries, politics, education, military, police and such like, that I should exert my utmost strength (in co-operating); nothing less should satisfy my conscience. This is what is meant by doing practical things for love of country.

You will be saying after hearing this talk, it looks much like the talk of a tyro. I tell you all, gentlemen, if every one were to carry into action what the tyro says, our China, the Republic, would naturally become prosperous and strong.

2. AN ENQUIRY INTO THE RESULTS OF THE TREATY CONCLUDED BETWEEN JAPAN AND EACH OF THE THREE COUNTRIES, ENGLAND, RUSSIA, FRANCE.

Within the last few months, Japan has concluded a treaty between herself and England and Russia and France, and they have been discussing how to dispose of China. A fairly intelligent man must apprehend that in a treaty of this nature, the division of China lies, without doubt, at the root of the whole matter. The people of China are still dull in lethargy without any consciousness of pain, without a sense of tickling. The prospect truly is critical in the highest degree.

Now the treaty which Japan has concluded with France has already been made public. The treaties which Japan has made with Russia, and England with Russia, though they have not yet appeared, are on the eve of completion. But a view of the treaty made between Japan and France will give a forecast of the principles of these others. Moreover it will be possible to conjecture the treaties that shall be made, not only with these countries (but with others as well).

I want to speak on the rationale of this matter, but allow me first to tell you a little parable. Please consider it well, all of you. The condition of China at present may be likened to a big ship floating on the main ; numberless boxes of precious things are loaded in the boat. The people of the big ship are all asleep, and unaware that the crew of another ship early made a note of the cargo of their boat, and mentally decided most distinctly that this particular box must be given to a certain Chia, that box must be given to a certain Yi, and this other and that other box to so-and-so; but for

給某乙的某箱子某箱子是應該給某人某人的 [10] 只是暫時還不曾下手因爲恐怕有不平均處彼此相爭那時候大家又想分寶貝大家又要爭鬧倒反把這大船裏的人驚醒了 [11] 所以大家纔彼此商量立一個協約 [12] 這個(舉動 事情)叫做甚麽保全和平(整頓 維持)秩序 [13] 其實所整頓的就是叫這一船的人都安安睡着所保全的就是叫大家都認定各人的東西平平和和把他分了 [14] 那裏知道那一船的人睡着的還是昏昏睡着醒來的也沒有法子還有那半醒半睡的在睡夢裏聽見有人整頓並保護便覺得從此可以太平無事 [15] 你想一想他們若不貪這一船的東西若不想分就該當不管事爲甚麽不怕煩要出來保護呢 [16] 所以那個保護就是和平的瓜分 [17] 各國現在立約的原故也就是因爲這個 [18] 諸位不信請看十年以前中國東洋打仗以後各國對於中國是甚麽主義這十年裏各國要求利權是甚麽樣子各國前進勢力圈是甚麽樣子再把這個協約一看就可以明白各國的意思是怎樣了 [19] 我們中國現在的情形實在危險 [20] 中國腐敗的情形從與東洋打仗以後纔發現出來瓜分的說法就從這個時候起頭 [21] 那時雖然不曾指定界限如新疆並蒙古滿洲一帶則歸俄國勢力圈裏長江一帶地方則歸於英國勢力圈裏雲南廣東廣西則歸於法國勢力圈裏山東直隸則歸於德國勢力圈裏福建浙江則歸於日本勢力圈裏已經約略定歸了 [22] 所以俄國租旅順地方英國租威海衞地方德國租膠州地方法國租廣州灣地方他們都爭先惟恐怕落後要把自己的地步佔定了 [23] 更有開礦並築鐵路等許多要求更是大衆曉得的 [24] 總而言之各國都是熱

the time being they did not as yet begin the work of division, because they feared that an uneven division of booty might cause them to wrangle amongst themselves. Just at the juncture when they were all in a fix, wishing to divide the precious boxes, and being on the point of wrangling, neither of which was done because the people of the other ship were waked up. Thereupon these therefore discussed between themselves the making of a treaty. What may this act of the 'preservation of peace,' 'the maintenance of order' be termed? Truly that which is maintained, is the lulling to sleep of the people of the one ship; that which is guaranteed is the request that every one shall fix on his own things, and prepare to divide these things peaceably. What about those people in the other ship, those who were sleeping are still deep in sleep; those who are awake are without any plans; and as to those who are half awake and half asleep, they have heard in their dream that there are men who are maintaining affairs and giving protection, and, hence they have a feeling that there will be no trouble under these circumstances!

Just consider a moment. If these fellows did not hanker after the things in the ship, and if they didn't aim at a division of them, they shouldn't meddle with things. When they came out to offer protection, why was it they were not afraid of trouble? That protection therefore means nothing but a peaceable division. And so the reason for the present making of treaties is none other than this very thing.

If you do not believe, please look at things as they were before the last ten years, after the Chino-Japanese war. What was the policy of the Powers towards China then? Within these ten years, what has been the attitude of the Powers in claiming privileges and rights? To what degree did the Powers advance their Spheres of Influence? And with this in view have another look at the treaty, and you will apprehend what kind of intention the Powers had. The present condition of our China is truly most critical. The symptoms of the break-up of China after the war with Japan were just made apparent. The talk of division arose on this occasion. And though at this time no certain limit was as yet fixed definitely, yet things were partially assigned, such as that Thibet and Mongolia and Manchuria were to be included in the Russian Sphere of Influence. The Yangtze region was appointed to the British Sphere of Influence; Yunnan, Kuangtung, Kuangsi to the French Sphere of Influence; Shantung, Chihli to the German Sphere of Influence; Fukien and Chekiang to the Japanese Sphere of Influence. Therefore Russia mortgages Port Arthur district: England mortgages Weihaiwei: Germany mortgages Kiaochow: The French mortgage Kuangchow Bay: and each and all of them raced for its own part, each fearing to fall behind the other. Each wanted to make firm his own position. Above all a great number sought permission for mining, and railway building, and such like concerns. This you all know quite well.

心勃勃想推廣自己的勢力圈並自己的利權眼睛裏實在看不見中國 [25]就如俄國當中國和東洋戰事以後憑公理作斷勉強日本把遼東交還我我們還感謝俄國那裏知道俄國却明明的自己佔住 [26]所以這件事情不但日本人惱怒且動了英國妬忌心腸所以英國和日本聯盟 [27]英國和日本聯盟本爲抵制俄國却假冒說因爲要保護中國維持東亞和平 [28]若照這樣說起來既然有英國和日本聯盟我們中國就可以沒有瓜分的害東亞也可以太平了 [29]爲甚麼聯盟之後沒幾多時就有日本和俄國交戰之事

[30]日本和俄國交戰是日本恨俄國人把自己很費事打仗得着的遼東因爲一句話就丢掉了 [31]既然俄國不叫日本佔住俄國也不應該佔住那俄國人放肆却在那裏築鐵路開礦並駐紮兵丁 [32]日本看俄國的勢力漸漸大起來了緊逼朝鮮恐怕於自己不利也倣法俄國憑公理作斷叫俄國退兵 [33]由此他們就有了打仗的事情 [34]從外面看起來好像他們都有保護中國的意思實在俄國不叫日本佔住遼東是俄國自己要佔日本不叫俄國佔住遼東是恐怕俄國獨占了日本人便占不到 [35]你不看日本和俄國打仗以後所訂的條約不是說東三省地方把寬子城以北一切的利權歸於俄國寬子城以南一切的利權歸於日本嗎 [36]把日本和俄國打仗以後所立的條約看起來他們兩國在東三省的勢力圈界限已經劃定但所劃開的只是東三省的一角日本人那裏稱心 [37]況且各大國在中國的勢力圈都很大惟獨日本只與中國說明福建一省不准給別的國度 [38]心裏懷恨 [39]現在因爲勝了俄國得着滿洲的權利更想乘這個機會加倍

In a word every Power, impatient in their zeal, thought to extend its own sphere of influence and its own Sovereign Rights. Truly no trace of China appeared in their purview. This is clear from the action of Russia, who after the Chino-Japanese war, acting on the dictates of Public Law, compelled Japan to return Liao Tung to us. We even thanked Russia, not knowing (forgetful of the fact) that Russia openly occupied it herself. This affair therefore not only aroused the anger of Japan, but stimulated the envious thoughts of England as well, so that England and Japan made an alliance. The ground of this alliance was resistance to Russia, but made under the hypocritical profession of the wish to protect China and maintain the peace of the Far East. Viewed in the light of this profession naturally the alliance between England and Japan did not contain within it any threat of the partition of China; and the peace of the Far East would be assured. But why was it that not long after the Alliance was made, Japan must have a war with Russia? The Japanese went to war with Russia, because they had a grudge against the Russians who for a single sentence, made them lose Liao Tung, for which they had spent such trouble in the war. Since Russia did not permit of its occupation by Japan she ought not to have occupied it herself. That was a bit of pure cupidity on the part of Russia: and she built railways, opened mines, and planted soldiery there. When Japan saw the growing power of Russia gradually rising, pressing on Korea, fearing that it portended no good to herself, she imitated the Russian method, and demanded that according to the dictates of Public Law Russia withdraw her troops. From this arose the cause of the war between them. Judged from outward appearances it looks as though they all had the safety of China in view. But the real fact is that Russia did not want Japan to occupy Liao Tung because she wanted to occupy it herself. Japan did not want Russia to occupy Liao Tung because she feared sole occupation by Russia, and that she could not thereby do it herself. Don't you see from the terms of the treaty fixed on between them after the war? Does it not say that of the territory of Tung San Sheng, north of Kuan Ch'eng-tze all Rights whatsoever shall revert to Russia, and south of Kuan Ch'eng-tze all Rights whatsoever shall revert to Japan?

An examination of the treaty settled between Russia and Japan after the war shows that the limits of the spheres of influence of the two kingdoms in the Manchurian provinces have already been decided on. But only a corner of Manchuria has been mapped out. Will the Japanese be satisfied? Moreover the sphere of influence of each Great Power in China is most extensive, but it is Japan alone that has plainly told China that the province of Fukien must not be given to any other Power; she harbours resentment. Now that she has vanquished Russia, and obtained the rights over Manchuria she more than ever seeks to take advantage of this opportunity to extend herself, manifoldly, and to stretch out her influence to the regions of Chihli and Shan-

推廣伸張勢力於直隸山東一帶 [40]特與各國立了協約叫各國都承認然後他好就他的勢力圈慢慢的安排預備將來硬奪的計謀 [41]這是日本人立那協約的主意 [42]請再看看日本與法國所立的條約並宣言書當越發相信我的話不是胡亂說的了 [43]日本與法國所立的那個協約已於五月初七日宣布出來了 [44]內中要緊的就是說日本政府及法國政府因爲彼此同心情願尊重維持中國獨立保全中國領土主義並尊重在中國經營商業機會均等各國人民臣民看待皆等的主義 [45]又特意想想與兩結約國主權並保護權占有權所在諸領域相靠近的中國的各地方要保護他秩敍並和平的情狀 [46]而照上所提的各事情以維持兩結約國在亞洲大陸彼此相稱的地位並領土權 [47]因對於確保以上所開各地方平和及安寧的目的而約定彼此二國互相帮助

[48]又他們的宣言書說日本的官員百姓等在法領印度支那凡關係保護身體財產一切的事情該當受最惠國的看待又法領印度支那之臣民並保護民在日本當受同等的看待 [49]但本協訂書當以一千八百九十六年八月四日所結日法通商航海條約滿期之日同時作廢 [50]這個條約於西歷一千九百七年六月初十日由日本栗野愼太郎及法國愛斯皮修在法國巴黎簽押 [51]以上都是宣布於外的 [52]裏面還有祕密的意思不曾宣布出來也很難查考 [53]又據神州日報說訪到實在的報告條約所提佔領地的權利那一層係包括遼東半島並廣州灣兩處 [54]條約內又有福建與臺灣相近滿洲直隸山東與高麗遼東半島相近所以說定法國在雲南廣東廣西的舉動日本該當在說

tung. With this in view she made special treaties with the Great Powers to get their recognition, that she might afterwards come by her Sphere of Influence and gradually arrange (things) with a view to prepare schemes in the future for a firmer hold. This is the aim Japan had in making these treaties.

Please now consider the treaty made by Japan with France, and, the pronunciamento, and you will more than ever believe that what I say is not nonsense.

That treaty, settled between Japan and France, was made known on the 7th day of the 5th moon. The important point in it is the declaration that the Japanese and French Governments being mutually agreed on the point, desired heartily to observe the maintenance of China's independency, and to guarantee China's suzerainty over her dependencies, as well as to respect the equal opportunities of trade in China, and the principle of the equal treatment of the citizens and officials of each Nation; and especially they hope that in these treaties with the two powers on the Sovereign Right, and the Rights of Protection, and the Rights of Occupancy in the places contiguous to the territories of China, they will keep them in good order and guarantee the conditions of peace. And according to all the subjects referred to in the foregoing they expect to maintain the equilibrium of the mutual positions of each of the contracting Powers in the Great Continent of Asia as well as the Colonial Rights, with the aim in view of securing a firm hold on the peace and quietness of the localities mentioned in the preceding; the treaty also agrees that the two Powers shall mutually help each other. Further the pronunciamento states that the people and officials of Japan, etc.,—shall receive, in the matter of protection of person and property, the treatment of the most Favoured Nations in Indo-China, the Colonial territory of France; and the officials and people of French Indo-China shall receive equal treatment, without distinction with the protection given to the people of Japan.

But the original agreement which was made on the 4th day of the 8th moon in the year 1896 between Japan and France dealing with commerce and maritime matters shall both cease at the same time, when they both mature.

This treaty was signed in Paris, France, on the 10th day of the 6th moon, 1907, by the Secretary

on behalf of Japan:

and by the Secretary

on behalf of France.

The above is what has been promulgated to outsiders. But the treaty also contains a secret understanding which has not yet been made public, and which it is most difficult to find out. Again according to a trustworthy report in the Shen Chow Daily, an item in the treaty refers to the rights of occupied territories and plans concerning the Liao Tung Peninsula and Kuangchow Bay. The treaty besides says that as Fukien is close to Formosa, and Chihli and Shantung are near to Korea and the Liao Tung

話並實際上特意帮助而日本在福建滿洲直隸山東等地的舉動法國人亦該當盡力帮助 [55]看這個便曉得日本法國的協約就是日本與法國劃定他們在中國勢力圈的界限 [56]簡直兒就是說遼東半島是日本的臺灣直隸山東近於遼東半島這都應該歸於日本的勢力圈裏廣州灣是法國的地方近於廣州灣之雲南廣西都應該歸於法國勢力圈裏 [57]而且他們還要互相帮助安排推廣 [58]這是日法協約的意思 [59]至於日本與俄國所立的條約並英國與俄國所立的條約雖然不曾宣布出來看起來無非都是劃定他們的勢力圈他們各謀推廣不相阻攔免得臨時爭競就是了 [60]但這個條約的名頭不說各國協商曰日法曰日俄好像有主人客人的光景又明明見得這個舉動發起於日本 [61]日本與中國同在亞洲又日本與中國人皆是黃種膽敢與各大國商議那處置我國的計策還要假冒說是要保護中國獨立 [62]世界上那裏有稱為獨立的國還要人保護的 [63]那裏有同站立於地球之上以保護別的國度為事的 [64]那裏有被人保護不被人瓜分的 [65]這種甜話內裏不曉得包了許多毒藥 [66]可見我中國軟弱現在計算我的很多了 [67]不曉得我同胞的感情怎樣

(三) 愛國演說詞

[1]人若感了寒或是中了暑身上發寒發熱肚裏難過 [2]你看一家子都着急病人也喊叫快請醫生 [3]要知道這樣的病是從外來內裏的元氣不曾傷 [4]人遇着這些病又都

Peninsula, therefore it is agreed to render special support in any discussion or crisis that Japan shall initiate; and likewise, too, Japan shall support French action in Kuangtung and Kuangsi: and likewise that France shall give the utmost support to Japan also in any Japanese action in Fukien, Manchuria, Chihli, Shantung, etc. From this we may observe that in the treaty contracted between Japan and France that Japan and France have settled on the limits of their Spheres of Influence in China. And the treaty says explicitly that the Liao Tung Peninsula is Japanese territory; that as Fukien is close to the Japanese Formosa and since Chihli and Shantung are near Liao Tung, they should therefore come within Japan's Sphere of Influence; Kuangchow Bay is French territory and Yunnan and Kuangsi, being adjacent to Kuangchow Bay, should come within the French Sphere of Influence. Moreover they still show a desire to be mutually helpful in preparing for the extension of their influence. Now this is the purport of the treaty between France and Japan.

As to the purport of the treaty between Japan and Russia as well as of that between England and Russia, though these have not yet been promulgated, yet it may be seen that they have no other object than to describe the respective Spheres of Influence. They each aim at extension without mutual interference: and they want to avoid strife at any future occasion; this is their idea, and nothing else. Still on the face of it, this treaty by name is not called an agreement between every nation, it only says Japan, France, or Japan, Russia, just as though under a figure of speech, they were hosts and guests. And it is most evident that the origin of this movement sprung from Japan. Both Japan and China are in Asia: and yet how dare the Japanese, being one with the Chinese, and, a member of the Yellow race, discuss with all the great Powers a scheme for the disposing of us Chinese, and moreover hypocritically affirm she does it to protect the independency of China! But in all the world where is that country that is called independent and yet that needs to be protected by others? Where are those that have an equal standing on the globe that make it their business to protect other countries? Where are those who can be protected without being also divided up? Ah! these honeyed words contain within them much poisonous potions. But from all this we may see that China is weak; very many speculate on us at present. I don't know how my fellow country men feel!

3. . A DISQUISITION ON PATRIOTISM

If one has caught a cold, or is affected with sunstroke and the body gets feverish, and the stomach painful, be sure the whole family gets anxious, and the sick

是趕緊醫治不敢遲慢 [5]就看醫治的得法不得法所以要教這病把人放倒是個難的
[6]從先滅國的都是這個樣子 [7]若是所害的病也不發寒發熱也不難過只是不想吃
不想喝只覺得困倦 [8]大概看去就像沒有病 [9]不知臟腑在內裏一天虧損一天 [10]要
給他請醫生他便說你們怕甚麼今日決死不了人我休息幾天就好了 [11]從此一天推
一天鬧得身體越發瘦了 [12]誰人不愛惜性命 [13]這一樁頂可怕的事情眼睜睜的不知
道救護竟糊裏糊塗的把性命送了 [14]你說愚蠢不愚蠢呢 [15]如今外國見了咱們要替
我們開鑛要替我們修鐵路要在內地通商 [16]面子上看去似乎不要緊還似乎有一點
兒便宜 [17]哼這眞是可怕哩 [18]路鑛一到外人手裏簡直兒把國賣了一樣 [19]這個事情
且等慢慢的來細說 [20]先說說通商 [21]咸豐同治年間以前就咱們這個偏僻地方說人
都富的很 [22]到今纔有幾年竟窮成這個樣子了 [23]試想一想這是因爲甚麼緣故 [24]試
看看各人的家用就是窮到底也要用幾匣洋火買幾包洋針 [25]經紀的人家一年總得
些洋布 [26]要知道咱這小地方都是這樣到了大地方曖呀呀簡直的吃穿使用非洋貨
不行了 [27]你想十八省皆用洋貨 [28]又把咱國的土產買去做成貨物回頭又運進來賣
給中國 [29]海關上一月出口的紋銀好幾百萬 [30]自從通商以來一年多過一年 [31]按照
這樣我問你還能支持多年嗎 [32]到底就怕連今日這貧弱樣了都保不住了
[33]衆位你們知道這是甚麼法子這就叫工戰商戰 [34]甚麼叫工戰工戰是拿高等的技
藝與你爭鬬 [35]甚麼叫商戰商戰是拿高等的生意與你爭鬬 [36]這種戰法不動鎗刀能

man himself calls for the doctor to come immediately. You should know that this kind of sickness is a superficial attack, and the vital organs are not affected so far. Those people who meet with such illnesses, seek an immediate cure and dare not delay. They watch the treatment, whether it is correct or not, and therefore the chances are the patient will not die.

The extinction of kingdoms in the past has been something like the following example. If the disease give no symptoms of cold or fever or pain, but there be merely a loss of appetite, with just a feeling of lassitude, and most likely there is no appearance of sickness; but, all unawares, the mischief keeps on more and more in the organs daily. If you suggested calling a physician the patient would say, what are you afraid of, no one will die here to-day for certain, I shall be all right after a few days' rest. And so the case is postponed from one day to another, but the body keeps wasting away. What man is there who does not love life? And it is sheer folly to throw one's life away in such a case as this, when the patient wittingly does not attempt to seek any succour to save himself. Is it not very stupid, think you?

At present Aliens have their eyes on us and want to open mines, build railways for us, and trade in the inland parts. Outwardly it does not seem of consequence; indeed it looks as though it might be somewhat advantageous. Ah! such a state is just the thing to be feared. Once railways get into foreign hands it is for all the world like selling the country. But let us proceed slowly, and speak of these gradually, one by one, taking first the matter of commerce. In the years before the times of Hsien Feng and Tung Chih, we in these out of the world parts were all exceedingly prosperous. It is ominous that only in a few years we should reach the present state of poverty. Just think of the reasons for this. Consider what is used in each of our homes. Even those which are poor in the extreme, still must buy a few boxes of foreign matches, a few packets of foreign needles: the more economical families must also in the course of the year buy some foreign calico.

Seeing that our small place is well in this condition, what of the more important places,—well! well! The immediate necessities of food and clothes cannot be supplied except by the use of foreign goods. Just think of all the eighteen provinces using foreign goods, and again that our own products are bought away, and made into commodities, and returned, transhipped and sold again to China. Every month the exports through the Maritime Customs are several hundred thousand taels of fine silver; and they have been increasing yearly ever since the commencement of international trade. At this rate, how long, I ask you, can it be stood? Really it is to be feared that even the present state of poverty will not be maintained.

Gentlemen, you know the process. It is called Industrial War: Commercial War. What is meant by Industrial War? Industrial War is to fight you with

夠教你全國的人束手就死慢慢的人都貧窮了人家再來佔據地方 37到了那個時候要想練兵沒有銀錢要想製造鎗炮沒有銀錢要想轉運糧草沒有銀錢 38人家滅一個國不但不花費銀錢還要發大財 39不但不損傷兵丁還要在你這地面上多多的住些人口 40教你不知不覺的招了災禍 41這眞像那慢陰子症外面看不出所以不懼怕 42不懼怕也就不防備 43等到省悟了就嫌遲慢赶不上脚步了 44說到這裏你心裏必定說天塌了有大漢子撐着呢 45皇上家用的這些官都做甚麼要咱們百姓憂愁嗎 46唉這眞是糊塗的話你們想一想倚靠皇上一個人能怎麼樣全靠些做官的大小官員 47這些官員是甚麼人他們不是天上的星又不是山裏的妖魔就是書房裏出來的那一班孩子 48他們的本事是咱們都知道的不過會做文章會寫字除掉這兩件事你說他再能做甚麼 49着了忙他自己的身家性命都怕保不住咱們怎麼要倚靠他們呢 50無論甚麼事都不可靠人 51你怎麼把自己的身家性命要交給做官的麼 52時務已經到了這個光景不是做官的弄壞了難道是百姓的事情嗎 53咳說起來可恨 54美國害死二十多萬人朝廷明知道不理 55俄國把中國六千多人勉強逼迫入黑龍江中朝廷大臣連問也不敢問 56我願你們把靠官的心掛起了罷 57說到這裏你們必定說無論誰家坐了天下還有不要百姓的道理嗎 58咱們百姓橫竪是給人完錢糧罷了 59若到那國家滅亡的時候我就打上個順民旗也就安然無事了 60噯呀親愛的我哥呀你怎麼傻下這個樣子 61如今實在不比從前了 62自從咱們黃帝老祖宗開闢下這個國

superior art in manufactures. What is Commercial War? Commercial War is to fight you with superior methods of trade. Being carried on without the use of arms, this method of warfare is enough to bind this whole people of ours hand and foot and make them die. Gradually the people are being impoverished, and the aliens will come again and occupy our territory. When those times come you will have no money to train the troops you wish; you will have no money to manufacture the guns you want: you will have no money to transport the corn you need. The foreigner, in exterminating this country, not only does it without expenditure of money, but grows very rich in the process: not only does he not wear out his soldiers, but rather great numbers of his people dwell in our land. Thus all unawares a great calamity falls on you. This is exactly similar to the gradual inroads of the wasting disease I spoke of. Seeing you observe nothing outwardly you have no fears. Having no fears you make no preparations, until you wake up and then you are worried because it is too late to mend matters. When you come to such a pass, you will say, when the Heavens fall the giant will support them.

What are these officials used by the Emperor up to, that we are in such a parlous state, you cry out! Ah! What nonsense. Just think of it, it is no good to rely on one man the Emperor, or depend on these officials. Both the higher and lower officials, what are they? They are not stars from heaven nor are they mountain genii, but they are those boys we know from the schools. We all know their abilities, none other than being able to write essays, write characters; tell me what they can do besides these two things? If they meet with any dilemma it is to be feared they can hardly save their own families and lives; how can we repose on them?

Others should not be depended on in anything. Why surrender your persons and lives to the officials? Seeing that the times have come to the present pass, if it be not the fault of the officials that things are mangled, do you mean to say it is the people's affair? Ai! When I speak of it I feel wild. America has slain two hundred thousand and more of our people, and the Emperor knows it well, but cares not. Russia persecuted and drove six thousand and more of our men into the river Amur, but the Emperor and Ministers did not even dare to set an enquiry on foot. Therefore hang up your idea of depending on the officials. That in short is my view.

You will reply to this for certain in some such way as this, whoever reigns over the country cannot do without the people. The people anyhow supply the throne with revenue. When one dynasty is ended I will raise the flag of surrender to the new reign and be at peace.

My dear friend, why, how foolish, the present times are very different from those gone by! From the days when our ancestor Huang Ti founded this country till now,

到如今四千多年除過元朝並本朝都是咱漢人坐的天下 [63]就是元朝本朝合咱們都是黃種 [64]所以無論誰家坐了天下中國仍然是中國 [65]百姓們照常過日子 [66]若種類不同就不能相容 [67]你們不信洋人已經滅了許多國我給你細細說 [68]猶太國在歐洲史上都很有名 [69]把國亡了以後百姓的房子田地全教人佔了 [70]剩下有好幾十萬人東奔西走是人都得欺侮 [71]所以他走到那裏就勸人赶緊想法子強國千萬莫像我們到了這步田地百般苦楚也沒處去說了 [72]俄國滅了波蘭把婦女們都發到西比利亞地方配了他國的罪人把七歲以下的小孩子一車一車都載到頂冷頂遠的地方 [73]小孩子的父母都不捨得離開都要跟着去 [74]眞個是哭聲震野 [75]那俄國的人並沒有一點兒憐憫的意思或是毆打或是排鎗這種暴虐的法子實在教人難受 [76]你想這不是要滅波蘭的人種嗎 [77]他又下一個很毒的令說波蘭人雖不當時殺盡此後決不使說他本國的話念他本國的書 [78]噯呀呀這個是甚麽居心呀

[79]印度是出佛爺的國被英國滅了 [80]凡開礦築路農田林木的利全被英人佔住 [81]本地人一年勤勤苦苦僅能夠吃夠穿那有聰明才幹的只能夠當個巡捕 [82]別的事情不用說只這個醃菜想多用幾斤鹽都要稟商不然就是了不得的罪 [83]你想苦不苦呀 [84]說個倒底的話佛爺都沒有神靈呢 [85]這幾個國離咱的還都遠 [86]越南國就跟咱雲南廣西兩省是連界 [87]從先本是咱的屬國 [88]自從光緒十一年屬了法國房有房捐戶有戶捐人有人捐 [89]平常沒一點事由兒的人一年須捐十三元做買賣的一年的鋪捐不

four thousand and more years, with the exception of the Yuan and the present dynasty, none but Chinese have sat over the Empire: and even the Yuan and the present dynasties were of the yellow race, and so whatever may have been the reigning family, China has been China all along, and the people have spent their days as usual; but it will not be possible to commingle with anybody of a different race.

If you do not believe me, the foreigners have destroyed many countries already, examples of which I will give you in detail. Judea is a country very renowned in European histories. After the kingdom was exterminated, aliens entirely occupied their lands and houses. The several scores of myriads of people that remained were scattered to the East and West, and were the objects of men's insults without exception. Therefore, wherever it was they wandered, they exhorted people to think of ways of making a strong country, and making sure ways of escape from the experiences they met with. Words would fail to recount their countless sufferings.

Russia annihilated the Polish kingdom, and sent her women and girls to Siberia, to be married to criminals from their country. They took cartloads and cartloads of small children, under seven years of age, to very cold and very distant regions. And as their fathers and mothers could not part from them, they also followed, and the voice of wailing woke the desert. But the Russians showed no signs of pity, but either struck at them, or drove them on at the point of the lance. It was hard to bear this cruel treatment. Is it not your view that the intention was to exterminate the Polish race? A very iniquitous command was issued too, to the effect that though the Polish people were not to be killed outright just then, yet that from henceforth they were not to use their own language, or study their native books. Oh! How dreadful! What kind of disposition was this?

India, the cradle of Buddha, has been devoured by England. Whatever advantages accrued from mines, railway building, agriculture, and forestry, have been appropriated by the British. The natives can only earn just enough to feed and clothe themselves by hard labour through the year. Those natives, who are clever and able, just manage to be policemen. There is no need to speak of other things. If it be only a few more pounds of salt that are required for pickling, an official permission must be sought, otherwise your crime will be dreadful. Isn't it great hardship? To go to the root of the matter there is no help in Buddha.

These countries are far away from us, but Annam borders our own Yunnan and Kuangsi, and was formerly our dependency, but since it became a French colony in the 11th year of Kuang Hsü, the house tax, the family tax, the poll tax have been all levied; and a man who has nothing to do usually must contribute $13 a year; a trader, apart from his shop tax, must pay, besides, a personal tax of $180; breeders of cattle must

算餘外身捐還須出一百八十元呢 90 養牛馬有捐養鷄鴨猪狗有捐房子上改換一門一窗有捐剔換一磚一瓦有捐甚至死一人有捐生一孩子有捐娶一妻嫁一女也須捐上一百八十元的 91 越南的人三個不許一塊聚談這縣人往那縣去沒有護照不能行 92 住家的不准有軍器不准本地人往各國留學 93 衆位想一想中國若偶然失足還想照舊種地納糧安然過日子嗎 94 這還是些外族 95 日本跟中國算是同洲同文同種他得了臺灣把我們漢人刻苦的直是說不盡 96 我勸衆位快快醒來另想一個新法子罷

97 照老生們的主意八股就是聖道教學生專心誦讀當正事的學習把國救得下嗎 98 那是萬不行的 99 怎樣見得呢 100 八股如能把國振興起來今日就不至於衰敗 101 今日既衰敗到這步田地還要用他這像病人喫藥老不換方子想教病好是萬不行的 102 照理學家主意說人先要心術純正哩 103 倘若心術不純正就是學下本事於國家反有害

104 把小學近思錄天天的讀這樣救得下國嗎 105 恐怕也是不行罷

(四) 公德

1 公德兩個字是怎麼講解呢 2 就是無論甚麼事都要體貼大衆替他們想一想 3 倘若於他們都有壞處只是於自己有益處這事便不應當做 4 倘若於他們都有益處就是於自己有壞處這事還是要做 5 能夠按照這樣行便叫做有公德 6 不能夠按照這樣便叫做沒有公德 7 人也是動物 8 人在動物裏面算是最靈的 9 在那裏顯出人的

contribute; feeders of fowls, ducks, pigs, dogs must pay; if a door or window is altered in the house a levy has to be paid; to alter a brick or a tile entails a contribution; on the birth of a child there is a toll; a toll of $180 must be paid on marrying a wife, or giving a daughter to a husband; even a toll has to be paid when one dies. Three Annamese must not congregate together to talk; they must not go from one district to another without a passport; they must not keep fire-arms in their homes. And natives are forbidden to go abroad to study.

Gentlemen, you must consider that if China should accidentally make a slip, can she hope to till her lands, and pay her taxes as heretofore and live quietly?

Now these are alien races, but Japan reckons to be of the same continent, the same literature, and the same race with China. When it obtained Formosa it treated our Chinese people with a truly unspeakable ruthlessness.

I exhort you to wake up quickly, gentlemen. Think of some new method. According to the view of the old scholars, the essays were the holy religion: they taught the students that the most important thing in studies was the learning of essays by heart. Can the country be saved by this method? Never! This is evident from the fact that if the essays could better the country, it would not now be in decay. But seeing it is decayed in this way to-day, to have it use this method again is like asking a patient to eat medicine from an old prescription; it would be impossible to expect the patient to get better. According to the Confucian point of view, people must first have correct thought. If the thought be not correct, education becomes a positive harm to the state.

Can the country be saved by a daily study of the Chin Shih Luh? I fear not.

4. PUBLIC SPIRIT

What is the meaning of these two words,—Public Spirit? It is that in every matter whatsoever the people should be considered, and be remembered in all your calculations. An action which is detrimental to the public, but which would bring gain to yourself, should not be done. If on the other hand the thing is entirely advantageous to them, but disadvantageous to yourself, still it should be done. Ability to act in this way is termed Public Spirit. Failure to attain to this standard is lack of Public Spirit. Man is an animal; and he is reckoned as the most intelligent

靈來呢 10不在知覺知識上不在智慧上不在身體上不在說話上只在公德上 11這個公德就分出人和牲畜的界限來了 12怎麼說呢 13世界上一切的動物都有(知識 覺魂) 14那些高等的動物也有智慧 15猴子種類彷彿人的模樣兒那鸚鵡猩猩也能說話然而到底不能夠和人同等 16這是甚麼緣故呢 17不是因爲禽獸沒有公德麼 18所以孟夫子也說人和禽獸分別之處只是一點兒 19照這樣看起來人倘若差了這一點兒就變成禽獸了 20再進一步說倘若禽獸能夠有這一點兒那禽獸也就變成人了 21總而言之只看有公德沒有 22有公德便是人沒有公德便是禽獸 23這個公德不是人生最要緊的事情嗎 24外國人時常笑我們華人說我們沒有公德 25這個說雖然有一點兒過分到底也是實在情形 26比如公地不曉得保護還要隨便兒汚穢 27公物不曉得愛惜還要隨便蹧蹋 28公事不(曉得 能够)盡力還要在裏面取錢漁利 29這些皆是公德上最要緊的我們全然不(理 顧) 也難怪外國人笑我們 30總而言之因爲我們把(爲我 利己)一邊看得太(要緊 重)便把那公德漸漸兒銷掉了 31比方鏡子被灰塵遮蓋便不光亮但是這個鏡子本來的光亮還包在裏面不過因爲不曾磨擦便不能夠發現出來 32那裏能說這個鏡子本來沒有光亮呢 33照這樣看起來我們華人不是本來沒有公德不過人不講究就如鏡子被灰塵遮住一樣 34其實若要講究起來那公是公非誰也能知道 35但這個公德不獨在知道還要能夠實在去做 36諸位若不厭棄請再聽我慢慢的說來 37這個公德是個人對着社會公衆該當講究的德行 38因爲人生在世凡吃飯穿衣一切所需的東西不能靠自己一人預備全靠大衆互相交換互相幫助方能夠團成一個世界 39比如一尺

of the animals. Wherein does his intelligence show itself? Not in knowledge, not in sagacity, not in physique, not in speech, but in Public Spirit. This Public Spirit, then, marks the distinction between man and beast. What do you mean? All animals in the world possess knowledge; the higher animals have also wisdom. The monkey species resembles man in body; parrots and apes can also talk. Nevertheless they are not at all on a level with men. What is the reason for this? Is it not because wild animals have no Public Spirit? Therefore it is that teacher Mencius says: 'The mark of distinction between men and beasts is a mere point.' According to this view, if man lack this one point, he, then, becomes a wild beast. Let us go a step further. If beasts were to possess this one point of difference, the wild beasts would, then, become men. To sum up, the question is, do they possess Public Spirit or not? If Public Spirit exists, it is man: if there be no Public Spirit, it is a beast. Is not this Public Spirit, then, the supremely important thing in a man's life?

Foreigners constantly laugh at us Chinese and say that we have no Public Spirit. Although this statement is a slight exaggeration, yet it certainly states the real condition of things. For instance, we do not know how to preserve our public places, but go and spoil them as we like. We do not exercise economy with regard to our public possessions, but must needs waste them at will. We do not exert ourselves in public affairs, but must needs fish for gain out of them. All these matters have much to do with Public Spirit, but we give no heed to them, and so we cannot blame foreigners for laughing at us.

In a word, because we exclusively pay great attention to personal gain, we gradually lose our sense of Public Spirit. For example, if spectacles were covered with dust, they would not be clear; nevertheless the inherent brightness of the spectacles is still wrapped within, and it is only because they have not been wiped that they are not clear. How, then, can it be said that these spectacles never had any light? According to this, then, it is not a fact that we Chinese possess no Public Spirit, but merely that it is not brought forward, just as spectacles are when covered with dirt. But if it were propounded to us we should all understand indeed what public right and public wrong mean. Yet, this Public Spirit does not consist in the mere knowledge of it, but rather in the ability to act on it. If you gentlemen are not weary, may I invite you to listen, whilst I gradually explain it.

This Public Spirit is the nature which every man ought to show towards society as a whole; because it is impossible for any man born into this world to depend on himself alone for food, clothing and other necessary articles; but each must depend on the other, all giving mutual help and service, thus alone is it possible to organize this

布一粒米那一樣不是經（許多 多數）人造作方能成的麼 [40]這個事情若不細算誰也不在意 [41]倘若細細算起來眞是希奇 [42]英國有一位博士他的名頭叫斯密亞丹 [43]他做了一部書書名叫做原富 [44]這個書裏面有一段話說得很詳細說是文明國裏的人就是很貧窮的他一身一家所有的東西計算那製造那些東西的人雖成千成萬還算不完 [45]比如一毯出毛的是羊但羊有牧羊的人毛有剪毛的人剪了以後還要煮煮了還要梳梳了還要染染了還要紡紡了還要織織了還要碾碾了還要縫既縫以後纔能成毯 [46]這還是指着面前說的 [47]再推開說工人製造東西還有所需於人的 [48]如羊毛不盡出於本地因此必須轉運或用船或用車 [49]船必有製造這個船的車必有製造這個車的或做船上的蓬或做拉船的繩或造車輪或養馬牛（還有 至於）船上用的槳馬上用的鞍 [50]這些雖然是小東西也需工人製造缺少一件就不成功 [51]這個以外不曾算的還多呢 [52]再說製造剪子 [53]剪子是鐵做的鐵本來在地下 [54]要取鐵必須開礦少不了要用開礦的人 [55]有了鐵還要煉少不了要用鑪匠 [56]要煉鐵須用炭少不了要用打柴的 [57]要煉鐵需有地方房屋是一定要蓋的少不了又要用木匠泥水匠 [58]而且單就打鐵說也不是一兩個人所能做的事情 [59]必須有打的有磨的有磋的有燒鑪的 [60]這些事少了一樣這剪子就不能成 [61]照這樣曲曲算來那裏能夠算得完呢 [62]然而這還是就貧窮人家所用的一件東西說的 [63]另外所用的東西如牀几如鍋竈如杯碟等類其所需的人工若細細算起來雖算博士也算不清楚的 [64]照這樣看起來雖很貧窮的人他所用的

world into a unity. For instance, take a foot of cloth, or a grain of corn, which one of these does not go through many hands for its production? No one will conceive this, if due consideration be not given to the matter; but if due consideration be given to it, then it will be found to be of immense importance.

In England there is a learned man, Adam Smith by name, who wrote a book called, Sources of Wealth. In it there is a sentence full of perspicacity, stating that in the case of the people of a civilized country—even the poor of it—whatever each individual or family may possess is produced by the work of innumerable hands. For example, in the making of a carpet, the sheep grows the wool; but then the sheep implies shepherds; and there are shearers for cutting off the wool; and after shearing there is the washing; after the washing, the combing; after combing, the dyeing; after the dyeing, the spinning; and after that weaving; and after the weaving, the pressing; when pressed, it has to be sewn: only when it is sewn does it become a carpet. This only refers however to the direct work of production. If we enlarge further on the subject, we shall find that still more men are employed in the handling of it. For instance wool is not wholly home-grown, hence it is necessary to transport some either by ship or van. If these are used, you have to take into account the men used in the construction of the ships and vans either in making the sails, or in making the ropes, or in making cart-wheels, or in feeding the animals, or even the oars and tackle of the boat, and the harness for the horses. Small though these things be, workmen are required for their production, and if one single item be missing, things can't go on. Besides this, there are many things which we have not considered at all.

Let us further speak of the manufacture of a pair of scissors. Scissors are made of iron, and iron is secreted in the earth originally. If you want to obtain it, you must open mines, and you cannot do this without miners. When you have obtained the iron, you have to refine it, which cannot be done without furnace men; in the refining of iron charcoal is required, and wood-cutters are needed to prepare the fuel for this. Further, in order to refine the iron, a building is required, and so you need carpenters, masons and brick-layers. Thus we see that even in the production of wrought iron, it is not a matter of the work merely of two or three men. There must be those who beat out the iron, those who grind, those who polish, those who smelt. If one of these be wanting, the scissors cannot be made. This is but a rough computation: no one can show it forth in fulness. Moreover, this only refers to one single article used in the home of a poor man. The workmen required in producing other articles in use, such as beds, tables, pots and pans, cups and saucers, and such articles, if minutely calculated, could not be fully numbered even by a savant. So, according to this, it is impossible to grasp the energy put forth by so many men, even in the case of making

東西尚不曉得費多少人的力氣纔能夠供他之用 65 那富貴人所用的東西更不必說了 66 若說各人只顧自己不顧別人 67 就必須自己種的穀子自己纔可以吃自已織的布自己纔可以穿 68 這是萬萬做不到的 69 明白這個(意思/道理)就曉得人生在世皆自然有愛羣的心 70 那個公德上所講究的就是愛羣的道理 71 以上所說的不過是公德的大意還沒有細細說 72 人生在世一切行爲舉動那一樣不與公德相干 73 若要細講也繁難得很只好零零碎碎說來諸位可情願聽麼 74 歐洲美洲人講究公德第一要緊的就是除去虛假 75 世上萬(種/件)罪惡皆由虛假生出來 76 能夠除去虛假就是世界上最大的福氣 77 所以歐洲美洲的人最羞恥虛假對於公衆社會把那撒(誑/謊)的人直看做大兇大惡一般 78 因爲這個一生說話做事必圖有取信的價値 79 因此公衆社會卻很受這沒有虛假的利益 80 你看那歐洲美洲生意場中做買賣的人本來是以賺錢爲本但他們把賺錢一層彷彿看得還輕不賺錢也罷 81 一定不肯說誑掉白貪圖那個非義之財 82 貨物東西皆有一定的價錢 83 買貨的不論他是甚麼人貨色既然是一樣價錢一點兒也不差而且爽快得很給了錢就把貨拿去 84 賣貨的並不高擡虛價煩瑣不淸 85 這樣是何等便宜 86 那裏像中華做買賣的人明明這個東西只値十個錢偏偏要加添幾倍哄騙人 87 買貨的人本來要出十個錢的偏先只出五六個錢由此買的人添多一點賣的人減少一點直挨到那個時候買賣纔得成功 88 費功夫費口舌何苦要這樣呢 89 買賣撒誑華人習慣成風惟獨北京更甚 90 北京店鋪中所要的價錢竟有虛擡到幾倍的 91

articles for poor families, before they are ready for use. It goes without saying that this is still more true about articles used by the rich.

If we refer to the question of each man providing for himself alone, and not looking after others, then it is essential that the corn which each man eats, must be sown by himself; and the clothes which he wears must be made of calico woven by himself But this is an absolute impossibility. When this idea is once grasped, then it will be evident that all mankind has a social instinct. Now what Public Spirit emphasizes is this doctrine of sociality.

The preceding remarks only treat of Public Spirit, in its general significance and not in minute detail. There is not a single deed or action of man which does not concern Public Spirit. But it is not at all easy to explain this in detail; consequently we can only speak of it in bits and parts. Will you gentlemen bear with me and listen?

The most important point in dealing with Public Spirit is attached, by Europeans and Americans, to the elimination of insincerity. All the myriad sins of this world have their rise in insincerity. If it were possible to do away with this insincerity, it would be a great benefit to the world. Therefore Europeans and Americans consider insincerity a very shameful thing, and as regards general society, they look upon liars as they do upon rogues and rascals. Because truthfulness in speech and action is of more value in life than anything else, therefore the community and society gain much benefit from the absence of insincerity.

Just consider the marts of Europe and America where business men have money making as their first object, yet after all they regard this money making more or less as a minor consideration. For they say, whether we make money or no is of little importance, we will certainly not become cheats and liars, by seeking after unlawful gain. Goods and articles are all marked at fixed prices, and whoever the salesman may be, the quality of the article is always the same, and the price will never vary. Moreover, this is a most satisfactory method; when the money is paid you take your goods, and you do not haggle over prices, or get into a tiresome muddle. How very convenient! How unlike the Chinese business man, who, whilst knowing that an article is only worth ten cash, will impose upon men by doubling or trebling the price. The buyer intends to give ten cash, but at the outset he offers only five or six cash and gradually the buyer will offer a little more, and the salesman will slightly reduce his price, until at last the purchase is completed. What waste of time! What waste of words! Why go to so much trouble?

Lying has become a habit with the Chinese in business, and nowhere is it more so than in Peking. The prices asked at hotels and shops in Peking are occasionally many times, and many tens of times, more than they expect to get. Newcomers to Peking are easily imposed upon. The newly opened foreign shops of the present day, practise

新到北京的人容易受哄騙 [92] 現今新開的洋行雖然也有一定的價錢但還有一點謊兒 [93] 貨色有定價眞是生意場中兩便之事 [94] 我中華做買賣的人爲甚麼不改良效法呢 [95] 外國人不但上等人不肯撒謊就是下等人都把自己的事業看得很重一定不肯說謊話損人利己 [96] 因此通國一切的人沒有不相信的 [97] 這相信兩個字不但是一個好名色人人皆肯相信做出事情來就便宜多了 [98] 我今再提出幾件事來請諸位聽 [99] 一是借錢不要立字據 [100] 借錢是買賣場中少不了的但是我們中國借錢總要立字據還要有中保這是恐怕人不還的意思 [101] 照這樣辦仍然還有借錢不還的 [102] 可見人若不信實就是立憑據也是無用 [103] 人若信實又何必要這憑據 [104] 所以外國人常有借錢不要立字據的果然相信雖鉅萬金錢只憑一句話便可以借得到的也沒有因爲不曾立憑據就不還的 [105] 這都是重取信的緣故 [106] 你看這便宜不便宜 [107] 一是無人看守的店鋪 [108] 這種店鋪我們中國實在夢想不到 [109] 如在街坊熱鬧的地方把各種新聞紙全行擺列 [110] 那一種貨色是甚麼價一件件的載明不要人看守 [111] 來往的人如有要買的東西可以自己把東西拿去就查考新聞紙中所登的價目照數將銀置於原處 [112] 斷沒有拿東西不給錢的 [113] 這個便宜算是很大的了 [114] 總而言之這皆由於相信所致 [115] 我常說外國人最恨虛假我們中國人慣會虛假 [116] 比方做假票子做假銀子做假玉器新磁充古磁借錢不能夠趕期交還和朋友有約不能趕期前來 [117] 這些脾氣都是應當改變的 [118] 並不是我喜歡讚美外國人說我們中國人不好 [119] 因爲我們不講究信實常常被外

some amount of deception, although they have fixed prices. To have goods of every description with fixed prices is the most convenient method both to buyer and seller in places of business. Why is it that Chinese business men do not alter their methods?

Amongst foreigners, it is not only the upper classes who are unwilling to lie, but also the lower classes regard their occupations as very important, and in no case are they willing to tell lies, and injure others for self gain. Wherefore, there is mutual trust throughout the length and breadth of the land. Now this mutual trust is not only a fine phrase, but if men would delight to act truthfully in all things it would be much more convenient to all.

I have still a few more remarks on this subject, if you, gentlemen, will kindly listen. One is the needlessness of a note of hand when borrowing money. The borrowing of money is necessary in business; but we Chinese feel it absolutely necessary to have a note of hand and also a guarantor, for the simple reason that we fear repayment may not be made. In spite of this method of transacting business, cases occur where the money is not refunded: hence we see that security is of no value apart from honour. If a man is honourable, what need is there of any guarantee? Therefore foreigners often borrow money without a written security. When there is real mutual trust, only a single word is necessary in order to borrow even a large sum of money, and there is no such thing as nonpayment if a written agreement has not been given. The reason for all this is the importance which trust plays in the matter. Do you not think that this is very convenient?

Another evidence of this is shops and depots from which purchases are made through advertisements. The Chinese would not dream of a depot of that kind. It is run in the following manner. All kinds of newspapers are exhibited in the busiest thoroughfares, and the advertisements in these show the price of each article, according to its quality. Whoever, in passing by, desires to purchase any of these things, can do so without personal inspection, and every one can obtain these goods by looking in the newspaper for the price and then sending the amount to the advertiser. You can never get goods without paying cash, this method is certainly an excellent one. All this arises out of mutual trust.

I often say that foreigners hate insincerity; but we Chinese become accustomed to insincerity. For example, we forge false notes, we coin false silver, we make imitation jewellery, and we make new chinaware and then say it is old. We do not pay back borrowed money promptly, and we do not fulfil our contracts punctually. We ought to change these habits altogether.

Now it is not that I am anxious to praise the foreigners and criticise the Chinese, that I say these things. It is to the shame of our whole country that we are continually

國人輕看笑我們沒有公德 120 這個也是我們通國的羞恥不是我們一個人的私事 121 總而言之我的意思總要叫我們中國人比外國人強纔好

愛羣

122 公德以愛羣爲本前篇已經提及 123 但羣爲甚麼該當愛 124 能夠愛羣有甚麼好處不能夠愛羣有甚麼壞處還沒有說 125 今天請細細說來 126 人在世界上活着全靠愛情 127 古人有話說愛他必定要給他利益 128 這是一定的道理 129 爹娘待兒子很疼愛他從胎胞生下一切吃奶穿衣件件事皆是爹娘照顧 130 眼巴巴的盼望兒子長大不知費了多少心力丟了多少辛苦 131 這是爲甚麼 132 因爲疼愛兒子的緣故 133 爹娘待兒子是這樣所以兒子成人長大的時候奉事爹娘也盡孝心 134 這也是因爲疼愛爹娘的緣故 135 不但父子是這樣就是哥兒弟兄丈夫老婆也皆是一樣斷沒不相疼愛的 136 斷沒有不相疼愛家道能成立的 137 一家是這樣推開到了一國是一家放大的影子 138 通國的人都彷彿爹娘和兒女一樣彼此疼愛相帮相助 139 這樣一國就好像一家了 140 古人說得好天下一家中國一人 141 這樣的話並不是誇口 142 要想進步到這個田地必須人人都知道愛羣纔可以呢 143 但是一家愛情容易到若論一國愛情就不容易到 144 並不是因爲家是很小國是很大只因爲人都以爲家是專屬於自己國是大衆公共的 145 並不想既是大衆公共的大家都該當有一分擔子 146 大家都有擔子就應該都盡一分愛情 747 公

looked down upon by foreigners, and laughed at, because we have no Public Spirit. This is not the personal matter of a single individual. In a word, my one aim is to induce Chinese to become superior to foreigners.

SOCIALITY

Social service is at the root of Public Spirit. This will be evident from the previous article. But why is it really necessary to serve the community? And if it is possible to serve the community, what good is there done thereby? On the other hand, if society is not served, what harm comes out of it? Now this point has not been touched upon, and to-day, may it please you, I wish to speak on this matter, at some length.

Man's life depends entirely upon affection. The ancients had a saying, 'If you love another you must do him some good turn.' This is certainly a true view of things. Fathers and mothers show great love towards their sons. From the day of their birth the parents have supplied everything necessary for food and clothing. Children are the joy of their eyes. When they are growing up, indeed it is impossible to estimate the amount of thought and trouble that are expended on them. Why is this? The reason is parental affection. Therefore, whilst children are growing to manhood, they serve their parents, and do their filial duty. This is also owing to their love for their parents. Not only is it so between father and son, but likewise it is impossible for mutual love not to exist between brothers, husband and wife, or to establish families where this mutual love does not exist.

The like principle we applied to the family holds good with regard to the kingdom, since the kingdom is simply a family on a large scale. The inhabitants of a country are like parents and children; they love one another, and give mutual help and mutual support. Thus one kingdom is just like one family. The ancients well said, 'The whole world is one family: China is one man.' This is no exaggeration.

If it is desired to reach this advanced point it can only be attained when all recognise sociality. Family love is, however, an easy matter: but in the case of a kingdom affection is not so easily displayed. The reason does not lie in the fact that the family is a small thing and the nation a great one, but in the fact that each man looks upon his home as belonging to himself, whereas the nation is made up of the public in general; and it is not comprehended that being the general public, it is the duty of every man to bear his part in it. When one and all take part, it follows naturally that each will contribute his share of affection. Whatever belongs to the

共的東西公共疼愛他 [148]這也不是分外的事情 [149]爲甚麽遇着了公共的事情不但自
已不挑擔子還要貪利肥己把公共的一個國度弄得七亂八糟的 [150]自己的家倚靠着
甚麽站立呢 [151]噯外國人說我們中國人沒有公德實在不錯 [152]中國沒有公德是因爲
中國沒有愛羣的心

(五) 劉揆一勸告孫文黃興的話

如今沒有別法　只有大家鼓勵了
志氣　同心協力　除掉從前的嫌
怨　叫政府好專心想個對外的法兒

[1]別已兩年了一向沒有通過音信實在抱歉得很 [2]然而現在我有一些愚見不能不
告訴君等的就是近來日本向我們中國提出的條件愈逼愈緊 [3]內容怎樣雖不能很
知道然而關於我們中國前途的危險也可想而知 [4]如果輕輕答應了就我的愚見看
起來將來受他損害的地方大概可以分爲三種 [5]一從前我國所有的自主權喪失了
一大部分 [6]二我國一部分的領土從前不過是表面上的喪失現在要成爲事實上的
喪失了 [7]三別國在我國地土上已經得到的權利要被日本奪去 [8]照這三種損害我
國如果一齊承認了國家的勢力可就永遠沒有恢復的希望 [9]就使第一種的損害還
可以拒絕然而第二種的損害我國已經喪失了一大部的領土更把第三種損害說來

public, will be carefully guarded publicly. Surely this is not asking too much. How is it that when a public matter arises, people not only refuse to bear their share of the burden but must needs aggrandise themselves out of the public service, reducing it to confusion?

On what does your own home depend for stability? Alas! Foreigners say that we Chinese have no Public Spirit. This is really quite true. China has no Public Spirit because she has no love of the community.

5. LIU KUEI I ADMONISHES SUN WEN AND HUANG HSIN.
BY SOLICITOUS

There is no other way for it
Than for all to rouse themselves
With resolution united in heart and strength
To wipe out the former shame
And call on the Government to devise
Wholeheartedly a method to oppose the Alien

Two years have now gone by without a single letter having passed between us, for which I am truly sorry. But now having some views, I can't refrain from communicating, Sir, with you, and others, for they concern the recent demands made by Japan on China, which are most pressing and most urgent.

Though we cannot quite know what the contents may be, yet we can divine the danger they imply to the future of China, were indeed the least response given them. In my opinion, the injurious effects of these in future may be divided into three classes. (1) We should lose a great part of our former rights of autonomy. (2) Some of our territory which formerly was only lost to us in theory, would be lost in fact. (3) The profits, privileges and rights possessed hitherto by other countries in our territories would be snatched up by Japan. From those three kinds of harmful results our country could never have the hope to recover its strength, if it really gives way altogether to these demands.

As to the effect of the first injury, it is even yet possible to counteract it. But as to the second, our country has already lost a good part of its territory. Again as to the third injury, other countries in the future would advance compensating claims, for certain, and demand other rights and privileges in exchange. When that time

將來別國一定要提出賠償並要拿別的權利作爲交換 [10] 到了那時候我國還當得起這個痛苦麼 [11] 我們沒有才力替國家帮助一下說到國民應盡的天職已經很慚愧 [12] 如今沒有別法只有大家鼓勵了志氣同心協力除掉從前的嫌怨叫政府好專心想個對外的法兒 [13] 乃近來聽說日本有一部分的浪人主張要帮助我國革黨來擾亂要叫我國政府內外不能兼顧就好忍氣答應他所要求的條件 [14] 這種惡毒計畫眞是大背世界的人道 [15] 我也明明的曉得日本的賢明當局决不做這種被天下辱駡的事 [16] 但是我國的革黨如果還有國家兩字存在心上也决不至趁着外患危急的時候更興出內亂來先自己違背了救國的本意 [17] 然而聽到人家這樣說又處在爭權鬧黨的時候不能不叫人不疑心 [18] 君等本是黨中的首領應該趕快發表意見警誡那一般暴動的人不可被外人煽惑纔是救急的方法 [19] 而君等的心跡也可從此表白了 [20] 這是我替君等設想的愚見 [21] 咳自歐洲打仗而牽到膠洲打仗大局本來很危險 [22] 所靠着穩固國家的就是人心團結和內亂不作罷了 [23] 只要把近來的時事來看那比利時不是被德國打敗了麼 [24] 然而他只知道全國同一條心的抵當強敵不管自己有沒有打勝的力量所以千磨百折還是要打 [25] 然而比利時斷沒有亡國的道理 [26] 要像波蘭民黨的借兵雪憤朝鮮一進會的引虎入室那就國家的元氣都已喪盡國家就眞的亡了 [27] 況且我國的土地和百姓比國萬萬比不上我們 [28] 如果能够上下團結無論何等的變亂也斷不至於亡國 [29] 這就天演的公例推究起來是確實可信的 [30] 我自聽到日本浪人

comes will it possible be for our country to bear the pain of it? We have no ability to help our government on occasion, and the very mention of our duty as citizens has overwhelmed us with shame. At present there is nothing else for it but for all to beat up a spirit of determination, and co-operate with might, so as to wipe out the resentment and shame of the past, and force the government to devise whole-heartedly some method of withstanding the foreigner.

But I have heard that some wild fellows in Japan advocate helping the Chinese revolutionists and coming over to create trouble, and so make it impossible for our government to attend to both home and foreign affairs at once, with the result that China would pocket the affront and readily respond to the demands. This villainous and vicious scheming subverts entirely the humanitarianism of the world. I am well convinced that the superior and intelligent Japanese in the government are decidedly against this course, which would bring on them the opprobrium of the world. The Revolutionary party in our own country, if it cherish in any way the idea of a country, would never take advantage of this time of serious foreign danger to create trouble in the country, and themselves be the first to oppose their own ideal of saving the country. Still from what is being said by others, and again judging from the time of the struggle for power, and the contention of factions, I can't but feel some misgivings. You, Sir, and others, were leaders in these parties, and so you should make your opinion plain speedily, so as to warn that unruly section, not to be incited by foreigners, which action would be one way of rescuing us from the crisis: moreover your intentions henceforth would be clearly stated.

This view I suggest to you and your friends. Hah! Since the European War also implicated Kiaochow in the war, the general outlook is truly serious. What may be depended on to strengthen the country is the unity of the people, and the absence of internal trouble. It only needs for us to contemplate the present times to confirm this. Has Belgium not been defeated by Germany? Notwithstanding, it is only conscious of this alone, that the whole country is of one heart in resisting a powerful enemy, and does not think whether it has strength to conquer, therefore in spite of its sore buffetings it still keeps on fighting. But theoretically Belgium would never become a dead country. On the other hand Poland, where the people used mercenary soldiers to extravasate their anger, and Korea which, once on a time, led the tiger into its dwellings, have quenched entirely the national spirit in this way, and in such cases alone may the country be said to be extinct.

Again in population and territory, Belgium can in no wise compare with us. And so were we verily united we should never reach extinction whatever changes betide us. This is the teaching of the law of evolution, and may be relied on most surely.

的謠言心中很是着急[31]在私情上和公義上不得不通告君等[32]君等對於現在時局如果能發表一個政見解釋大衆的疑惑這是我所很希望的[33]還求君等把我所說的話仔細思想一回

(六) 眞國民 (憂)

[1]我國孔聖人曾經說道(地方上眞個有了人纔能保得這土地[2]人民眞個能彀保得這土地纔能享用得土地上所出的貨財[3]眞個能彀享用土地上所出的貨財纔能辦地方上應辦的事業)[4]這些說話不是明明載在大學末章書上嗎[5]我們國度裏讀過大學的人到也不少若是省省人能彀讀得透能彀辦得到省省人讀透了這段書省省的民氣定是堅堅固固對着國事一些兒不肯躲開[6]前排推翻了二排擁上去二排推翻了三排四排擁上去三四排脚跟鬆動了五六七八排撑上去[7]我們心上要辦到的事大家拚命做去沒有做不到的道理[8]人家坐着不動先從我做起[9]一般富戶都戀着眼前景況忘却將來苦腦[10]做首富的先一擲萬金做個救難如救火愛國勝愛家的大人物[11]富人貴人一時間決不下不敢衝風直前的領着衆人去做事[12]許多窮苦人微賤人是十分曉得苦辣的合攏來出幾千萬萬斤死力去換將來的好光景[13]省

Ever since I heard the report of those Japanese desperadoes, I have been most ill at ease, and both on grounds of private friendship and public good could not refrain from informing you.

That you, sirs, make clear your political views in face of the present juncture, and scatter the doubts of the public, is my earnest hope. May I ask you to give my words your profound attention.

6. TRUE CITIZENS.

BY SORROW.

Our Sage Confucius has said, 'When the country indeed has men it will then be able to look after this land. When the people are able indeed to care for the land then it will obtain the wealth which the land bears. And when it is indeed possible to gather the wealth from the land, then it will be possible to perform the things necessary to the country.' Are these words not clearly written in the last chapter of the Great Learning? They are not a few in our country, who have read the Great Learning and if readers in every province were but to read it and get its intrinsic truth, so as to put it into action: and were the people of every province to read this Classic with comprehension, the spirit of the whole people would undoubtedly be fortified to deal with the business of the Nation and would be unwilling to shirk at all any duty. When the first group is baffled, the second batch presses on: and when these in turn are rebuffed, a third and fourth party will rush in: and when the steps of these grow slack, a fifth and sixth, even a seventh, and an eighth party will grasp the matter and carry it on. If we want really to perform anything, and if men will take risks in prosecuting it, there is nothing that can't be done. When others do not move in the matter, the initiative must rest with me. A certain number of rich people set their affections on the things the eyes can see, but forget the troubles of the future. The leading wealthy man who leads the subscription list with 10,000 taels to rescue poverty, as he would to rescue a fire, becomes an eminent man and loves his country more than his own house. The wealthy, the honorable, cannot make up their mind in a moment and dare not push forward courageously, and become the leaders of the multitude in action. Now very many poor people, and, people of lowly circumstances who well know the pangs of woe assembled together, and put forth a thousand times ten thousand efforts, using their life blood in labour for a better condition of things in

省人民能彀馬上照這層做法好好的做去窮也不要愁得弱也不要憂得債也不要借得外人的欺侮也不要受得立憲馬上立成不消再遲七八年惹得別人尋出許多空隙來死命的鑽 [14]俗語說的好（籬笆打得緊野狗鑽勿進） [15]詩經上也說的好叫做（哥哥弟弟在宅子裏相打打到壞牆頭上去忽然看見幾個歹人趁勢兒從他側門裏走進去搶東西哥哥弟弟便丟下了私仇激動了公憤同心同力舉起了長棒短棍把一羣歹人赶出去把他手裏搶得的東西追下來） [16]近來幾年工夫各省人民裏頭已有許多人看破這個道理 [17]遠事且別提單單講湖北省人民的一段近事與列位聽聽

[18]湖北省人民爲保護湖北省土地主權要把湖北鐵路爭回自辦結成一個湖北商辦鐵路的協會在漢口黃陂街四官殿開全省的大會 [19]一個消息傳出去不多時便有幾千個熱心保全土地主權的聚攏來田裏的農夫呀江湖的術士呀都走攏來做出一番可歌可哭的事情

[20]當時人數擁擁擠擠越聚越多 [21]立脚的去處幾乎沒有 [22]人頭很雜恐難講得話便定了一個規矩進會場願做保全鐵路會會員的限本月初三四五三天裏頭先交會費一元取個會員資格 [23]馬上有千人左右納了會費誓願做個力保湖北路權的人民 [24]初六日開選舉會時從遠處走攏來投費的仍舊熱鬧的了不得 [25]到開會時正會長劉心源先生說道這事我若不出來力爭便不算湖北人 [26]無論怎樣總要把這路爭回來自辦 [27]副會長劉人祥先生在去年對那爭回路權一事早誓願把漢口所有的地產約

future. If the people of every province acting promptly according to this example, were to go and work efficiently, the poor would have no need to grieve: the weak would not need to sorrow: the debtor would have no need to borrow: and there would be no need on the part of any to suffer the indignities of the foreigner: and were the Constitution to be put into operation immediately there would be no need to delay a further seven or eight years, and arouse the hostility of the foreigner who will hunt for very many flaws, and spend his life in working through them. The proverb well says, 'Build your fence strong and the wolf will not worm a hole through.' The Book of Odes has also a good saying as follows:—'Brothers were fighting each other in the house, and fought until they came onto an opening in the wall. Suddenly they saw a few bad characters, availing themselves of the situation, going in through another side door and stealing things. The brothers put by their private quarrel, and thinking of their common interest, picked up long poles and short sticks, and with one mind and strength, drove out the band of thieves, and recovered the stolen things from their hands.' Recently thousands of artisans, and many people in every province have seen the truth of this principle. I will not speak of a distant affair, but mention the single action of some Hupeh people, which happened recently, for your hearing.

The Hupeh people having in view the protection of the rights of the territory of Hupeh, strove for the reversion of the Northern Railway, for their own exploitation, and organised the Hupeh Railway Construction United Society, and opened a general meeting for the whole province in the Ssu Kuan Tien, Huang Pi Chieh, Hankow. A short notice only was given, but in a short time several thousand people crowded in, earnest to protect their territorial rights; farmers, fortune tellers, all came crowding in to take part in a matter for praise and for grief.

At the time there was a great pressure of people, the more they came the more they were, so that there was hardly standing room. Divers men were there. Lest it be difficult to speak, a rule was made that of those present such as were wishful to become members of the Society for protecting Railways should first pay within three days, i.e. the said month, 3rd, 4th or 5th, a fee of one dollar to be qualified as a member. Immediately about a thousand persons took the ticket membership, and contributed money towards the Society's expenses: and made a vow that they would be the people to protect the Rights of the Northern Railway. On the 6th, the time selected for the opening, people from a distance crowded in and paid subscriptions, and things were as busy as before. The meeting opened with the speech of the Chairman, Mr. Lin Hsin Yuan, who said: 'If I do not use every effort in this matter I shall be unworthy of being a Hupeh person. Whatever happens we must get back this railway and build it ourselves. Last year when the Vice-Chairman, Mr. Lin Jen Hsiang, strove for the reversion of the Railway, I vowed early to sell up all my land in Hankow, at the then

値時價幾千萬上下把來賣却了做修路的費用[28]斷斷不願把路權讓到外人手裏去

(七)孫中山先生國民黨茶話會的演說　(天醒)

[1]孫中山先生近來在國民黨茶話會有一篇演說極爲中肯本報現在繙了白話登在報上請諸位聽聽[2]先生說道黨爭必定要有正當的方法更要有高尙的理由然後可以說是黨爭[3]現在一般人誤會了以爲黨爭是不合宜的[4]其實他把私爭當做黨爭自然不對的了[5]一國的政治必定有了黨爭方才有進步[6]世界上無論民主立憲國君主立憲國沒有不靠了政黨成立的[7]本黨現在已得了優勝的地位第一樣要研究的就是政黨內閣的問題[8]然而這一種問題很費研究[9]這時尙不能決定[10]本黨將來擔任了政治的事業實行本黨的黨綱其餘的在野黨就立在監督的地位[11]倘然本黨實行的黨綱國民多不信任地位就要更動而本黨做了在野黨也一樣的立在監督的地位[12]這就是政黨的用意互相更動互相監督然後政治才有進步[13]所以國家必定要有政黨的而黨爭這件事眞是極好了[14]但是要知道所爭的不在勢力而在公理比如親愛的朋友兩個人着圍棋都要想自己得勝[15]這就叫是爭了[16]國家要求政治發達黨爭是不能沒有的[17]政黨同人爭有必定的要素[18]一黨綱一黨員的行爲關係

market price of the value of several thousand myriad taels, for capital to build the Railway. Never, never shall the Hupeh people be willing for the railway to come into the hands of the foreigner.'

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7. A SPEECH BY MR. SUN CHUNG SHAN AT A RECEPTION.

BY TIEN HSING.

Mr. Sun Chung Shan made a most correct speech recently at a Reception of the National Party, which we have translated into the vernacular, and insert in our paper and ask you to kindly read.

He said there must not only be a correct method of carrying on party struggle, but above all a high endeavour springing from principle, in which case only was it possible to call it party struggle. At present a class of men misunderstood, and looked upon party strife as illegitimate. If such people really regard party strife as private strife, of course it would be illegitimate. In politics there must be party struggle before it is possible to get progress. In the world whether it be a Democratic Constitution or a Limited Monarchy, none are maintained except by Political Parties. Our Party having gained the position of vantage, the first thing to be done is to examine the question of Party Cabinet. But this question will take a lot of examining. It is impossible to form a decision as yet. When our party undertakes the duties of administration, and puts into practice our party's principles, those others being in opposition will be in the position of critics (of our work). But if the majority of the people have no confidence in the operations of our principles, the position will be changed, and our party being out of office, will assume the post of critics like the others did. This is the utility of Party Politics, there is mutual change of office, and mutual criticism (of actions), thus making possible any progress in politics. Therefore the State must have parties, and as to party strife it is most salient. Still it is essential to know that the *raison d'être* of the struggle is not for party aggrandisement, but for public rights: just like two dear friends playing a game of chess, each strives for victory. This is the true idea of struggle. If the state desires to improve politics party struggle cannot be avoided. Party struggles with others embrace certain

國家的進步不進步 [19]所以黨爭的正當不正當是要緊的 [20]凡是本黨的黨員既然要留心在這爭字上又要留心正當的爭 [21]那就好了 [22]這一回我們並沒有出力同人爭已經得了好結果 [23]以後更應當把黨事國事當做自己的事 [24]開頭第一件事就是要研究一部好憲法 [25]中華民國有了好憲法就能使國家的前途發展 [26]不是這樣就要有非常的危險 [27]研究憲法的責任就在政黨 [28]我們應當格外留意無論參議院衆議院省議會縣議會的議員都應得把本黨的黨綱做標準研究這部憲法 [29]本黨黨員起初似乎散漫團結力不能發揚恐怕因爲預先存了悲觀的念頭以爲必定失敗的 [30]今天的勝利實在是想不到 [31]可見中華民國的國民黨將來必得最大的勢力我們不能放棄責任大家要極力的做去結果不是更好麽 [32]中華民國是從革命來的 [33]本黨是多數的革命黨組織成的 [34]我們既受盡了困難造成這個中華民國 [35]現在國家的根基沒有堅固仍舊要把從前革命的精神拿來鞏固中華民國 [36]這樣做法對於已死的同志也不慚愧也不使一般國民失了希望 [37]以後我國前途一切希望本黨應當擔在肩膊上 [38]這一回選舉也沒有出種種運動的手段而國民到很表同情 [39]所以更要勉勵不好辜負國民的好意 [40]現在要鞏固本黨的根基鞏固民國的根基比較從前革命是容易了 [41]今天國民責望本黨很切 [42]就是他黨也要防備的最要緊的是我們一切的行爲都出以正當 [43]他黨就不致有卑劣的手段 [44]聽說他人有拿金錢運動選舉的事 [45]我們萬萬不好學的 [46]要做模範給人家看這是我們國民黨的精神

essentials. A single item in the party programme, or a single action of any member of the Party, will often determine the progress of the State. Therefore it is very important that party struggle should be carried on honestly. Every officer of this Party should pay strict attention to this word 'Struggle,' and further pay regard to honesty in struggle. This would be well. Though we have not hitherto put forth any strength in the struggle with others, yet we have good results already. After this more than ever each man must look upon the Party's business, the Nation's business, as his own. Foremost amongst the things to be done is to draw up a good Constitutional System. If the people of Republican China can have a good constitution, it will help the state to prosper in future. If not, there will be exceptional dangers to face. The responsibility of enquiring into a constitution rests on political parties. Therefore we should be more than usually careful that all our members, whether in the Senate, or in Congress, or in the Provincial Assembly, or in the District Assembly, should take our Party's Principles as the standard in enquiring into a Constitution. The members of our Party in the beginning seemed as though they were disunited (slack), and their power of combination did not appear to be quite developed, possibly because their minds were disheartened at first at the thought that they would be inevitably defeated. And our success to-day was really unexpected. It is evident that the National Party in future must have great power, and so we cannot relinquish our responsibilities, but all must discharge them, that fruit may come. Is it not so? The Republic of China has come through a revolution. Our Party is organised from the majority of the Revolutionists. We have suffered the extreme of difficulties in creating this Republic of China. The foundations of the State are not firm at present, and we must continue to throw our former revolutionary energies to strengthen the Chinese Republic. By acting in this way, we shall not be ashamed to meet those, who cherishing the same aspirations with us have already given up their lives, nor cause a section of our people to lose hope. Henceforth our Party must bear on its shoulders every hope of the future of our country. In this election our Party has not used such devices as bribery, nevertheless, the people have much sympathy with us. Therefore we must use every endeavour, so as not to abuse any of this good will of the people. The fortifying of the foundations of our Party, and the strengthening of the foundations of the State, is now an easier matter than the work of the previous Revolution. So the people expect much from our Party. Whilst we should prepare against other Parties, yet the thing of most importance is that our conduct in every respect should be correct. Other Parties would then not dare to act in an underhand way. It is said that other Parties spend money as an inducement in the election. On no account let us copy them. Let the strength of the National Party lie in giving an example to the people.

(八)民國捐官的新法

[1]捐官是前清的亂政在未光復以前早已停止了[2]何以民國成立之後又興了捐納呢[3]諸位不知道民國捐官的法子比前清還多[4]花的錢又少所以捐的人非常踴躍[5]調查起來一共有三種法子[6]第一是捐議員[7]諸位不要說議員是國民的代表要從國民選舉出來怎麽能捐呢[8]這句話可不是諸位糊塗了[9]請到覆選區內打聽打聽選舉票的價錢就可知道[10]諸位要說議員是名譽職員有義務的性質何必花本錢去捐呢[11]這個緣故兄弟本來也不懂問了人纔知道[12]據說做了省議會議員將來就有縣知事的希望做了國會議員就有各部總次長和各省都督民政長的希望[13]眞是做官的捷徑[14]前清捐個知縣也要花上幾千銀子[15]道台以上是不能捐的[16]現在花不上一千就得了個候補知事花不上一萬銀子就是候補各部總次長候補各省都督民政長[17]豈不便宜[18]而且就是輪補不到這個議員的公費已經很闊綽[19]第二是捐畢業生[20]民國最闊的是畢業生頭銜[21]有了這個頭銜到處都可得意[22]據說光復以後某國法政文憑輸入中國不少[23]價目已漲至三百多元[24]生意發達可想而知[25]就是內地有些學堂也常有出賣文憑事情[26]第三是帶肚子[27]諸位又要罵我了說前清只有帶肚子的二爺如何民國到有帶肚子的官吏[28]這是光復以後各處財政困難辦

8. THE NEW METHOD OF OFFICIAL PURCHASE IN THE DEMOCRACY.

BY THE OLD ANGLER.

The purchase of official posts was long since abolished, during the cankered politics of the defunct Ts'ing. How is it that after the establishment of the Democracy the custom of subscription has been revived? You do not know that the method of purchase is even more rife now than during the Ts'ing times. The price being little, the purchasers therefore are exceptionally numerous. On examination it is found that there are altogether three methods of subscription.

The first is the purchase for the office of Deputy. Gentlemen, you must not think that the Deputies being the people's representatives, and chosen from the people, so how can the office be purchased? Such a question does not imply that you are stupid. Please go to the voting booths and enquire the price of a voting paper, and you will know. If you say why should people spend capital in purchasing a Deputyship which is an honorary profession, and of the nature of a voluntary service? There are things you do not understand at first my friends, but you will find out if you enquire of others. According to what is said, the Deputy of the Provincial Assembly has the hopes of a local magistracy in the future: and the National Deputy aspires to be a Secretary or Vice-Secretary of a Board, or the Tutuh and Civil magistrate in the Provinces. Truly a byway to become an official.

A man had to pay many thousand taels to be a District Magistrate in the late Ts'ing. But it was not possible to purchase at all a superintendency of Trade or any position above. But now an Expectant District Intendency can be had for less than a thousand taels, and for less than ten thousand a secretaryship, or a Provincial high office can be had. This is quite nice! Moreover even though his turn for appointment did not come, the official pay for expenses of the Deputy was very substantial.

The second point is, the purchase of a degree. What a democracy most esteems is graduates with titles. With this a position may be had easily anywhere. According to report, diplomas of politics and law of a certain country have entered China in great numbers since the Restoration. Prices varied up to three hundred dollars and more. As you may guess, the business was most brisk. Even in some of the inland colleges, the bartering of diplomas was a frequent business.

The third point is interested subordinates. I expect you will be angry with me, and retort that these existed in the late Ts'ing alone, how was it possible for these creatures to exist in the Democracy and in the official class. It was after the Restoration when money was tight in every place, and nothing could be done, and so whenever

事沒有錢如果有人肯出來墊錢就叫他去不問他的人能否勝任[29]據兄弟所聽見的江蘇某縣的知事某縣的廳長某縣的巡官多是帶肚子的[30]就是有了壞處上司念他貼過錢的也將就過去比那按資格委用的還穩當些[31]這都是民國捐官的法子[32]說起來可笑又可嘆[33]如果長此不改這中華民國還有好希望嗎

(九)孫中山的總統觀

[1]孫中山先生到了日本之後有一位日本的新聞記者和他說起中國選舉正式總統的話[2]孫中山先生說這回選舉正式總統雖是說不定那一個當選但是據我看來仍舊還是袁先生的好因爲袁先生曾經在我們中國政界上辦過大事幾十年有閱歷有威望有魄力所以無論國內國外沒一個人不想信「他」的[3]現在中國破壞的時代已經過了建設的時代方纔起頭萬不能和法國美國已成立的共和國兩相比較的[4]所以做大總統的人不是沒有威望的人可以做得的[5]就現在看起來最有威望的要算袁先生所以這大總統的位置就要算袁先生最合格[6]至於我們雖是有理想有熱心而說到辦事的實在熱心和辦事的實在有能力還遠不如他[7]所以我早已決定不進政界而進實業界情願辦理鐵路替國家出力[8]至於大總統的地位我本來不希望的[9]倘使有多數的國民要舉我做正式的大總統就是舉了我也決計斷不就的

it really happened that any individual was able to plank down money he was employed, without an enquiry into his fitness for the task. From what I have heard, the magistrate of a certain district in Kiangsu, and the assistant in another district, and the police in a certain district are mostly of this taitutzŭ class. The superior did not consider that it was a detriment to the public, but only that money had been subscribed, and allowed the matter to pass, considering it was better to employ such, than a man of better qualifications for the post. This is the method of official purchase in vogue in the Democracy. It is truly laughable and lamentable! If it is long persisted in, this Democracy of China can have no future.

9. THE VIEW OF SUN CHUNG SHAN ON THE PRESIDENCY.

A Japanese reporter had a conversation with Mr. Sun Chung Shan, after his arrival in Japan, on the election of a permanent President. Mr. Sun said, though it was difficult to say who was the right man to be chosen for the President in this election, yet in his opinion, there was no more fitting man than Mr. Yuan, for the reason that Mr. Yuan, having spent many years in the past in the political life of China, in the administration of great things, having experience, commanding respect, and possessing virility, therefore had the confidence of the home and foreign people. For though the times of anarchy in China had passed and the age of constructive work had just begun, yet they must on no account compare it with the established Republics of France and America. So the man who will do for President were he without influence could not do it. And at present, as we look round, the man of most influence is Mr. Yuan, I therefore look upon Mr. Yuan as, he said, the most fitting character to fill the post of President. And though I have ideals, and enthusiasm, still in the details of administrative duties my zeal and strength are far from being equal to his. And I long ago determined not to enter political life, but the industrial sphere, for I am very keen on Railway building, and wish to do something for the country in this way. I never had a hankering for the Presidency. But if the majority of the people wish to elect me President, let them do so, but I will on no account occupy the post.

(十) 袁總統的國事談

[1]近來參議院議長吳景濂和孫毓筠張耀曾兩人同去見袁總統談了好久[2]當時吳問道近來外面都說國民黨要破壞民國叫南北分離政府裏得到他們的憑證沒有[3]袁道這不過是報上的話我是向來不看報的你們不用理他就是了[4]說着停了一回又接着說道現在的事實在難辦[5]我想臨時約法上有一條說道大總統有了事故可以叫副總統代理[6]我現在很想請黎副總統出來代理[7]吳道約法上所說的事故是單指着死亡疾病說不是憑空可以藉口的[8]袁又問道現在參議院的情形究竟怎麼樣能開會麼[9]吳道參議院中共和黨員反對鐵路條件不肯出席所以不能開會現在已經打電報給國民黨員叫他們赶快來京開會了[10]做報的道現在有許多人痛罵袁總統叫他是獨攬大權自私自利[11]據我看來袁總統也未必歡喜這個煩腦[12]這眞叫看人挑担不吃力

(十一) 自己担保自己

[1]日本浮田民道支那現在的形勢時時刻刻生出變化來的所以日本要保護朝鮮一時萬萬不可併吞滿洲只要強制支那答應担保滿洲所有的利權不給讓第三國[2]那就同割讓沒有兩樣的了[3]至於承認支那算共和國實際上也沒有甚麼要緊[4]但是

10. PRESIDENT YUAN DISCUSSES NATIONAL AFFAIRS.

Lately Wu Ching Lien, the speaker of the Senate, together with Sun Yu Yün and Chang Yao Tseng went to interview President Yuan and had a long talk with him. Wu enquired whether the Government had any definite evidence of the popular talk that the National Party desired to break up the Democracy and divide North and South. Yuan replied that this was but a newspaper report, and they need pay no attention to it; he himself was not in the habit of reading papers. After a pause it is reported, he continued saying, that it was most difficult to act in the present juncture. 'I recall, he said, a clause in the Provisional Constitution that when the President meets with some occurrence, (accidental event) the Vice-President should act. I now much wish that Vice-President Li should come and act.' Wu said that what the Constitution implied by 'reason of business' only referred to the case of death or illness, and, not to any less important occasion. Yuan enquired also of the present prospects of the Senate, whether it was really possible to open the session. Wu said that the Republican members of the Senate opposed the Railway clauses, and were unwilling to co-operate, and it was therefore not possible to open the session, and that telegrams had been sent to the National members asking them to come at once to the Capital to open the Session.

The papers say that a great number of people blame President Yuan for grasping at supreme power, for his own ends and profit. In my view, President Yuan is not altogether enamoured of all this fuss. This is what we mean by the saying that 'we do not realize the burden by looking at another carrying it.'

11. SELF-PROTECTION.

Mr. Fu Tien Min, a Japanese, says, that 'since the condition of China is constantly undergoing change, Japan, whilst undertaking the protection of Chosen, must not absorb Manchuria alone, but only force China to undertake its protection, and not to give away to a third party her Sovereign Privileges and Rights there, which would not differ essentially from a joint responsibility. The fact that China has to be recognised as a Republic makes no difference to the crucial point. But at that

必定提出一個條件滿洲要讓給別國應該先要和日本商量 [5]并且要把關東州做担保地 [6]因爲實行侵佔滿洲日本沒有這個力量 [7]倘然放棄又覺得可惜 [8]只有要求支那担保是頂穩當的法兒了 [9]咳滿洲本來是我們的領土爲什麼要外國人來叫我們担保 [10]請諸位想一想

(十二) 主權早就沒有了

[1]俄國的生活報說道蒙古西北烏梁海的地方眞富足極了 [2]不但牧畜森林的利益極大并且有無數金礦可開 [3]從前俄國罪犯逃去的很多 [4]這個地方既沒有豺狼虎豹的危險又沒有高山大嶺的阻隔不知不覺已早成俄國的殖民地了中國人并不曉得 [5]現在到說要保全蒙古不失主權 [6]恐怕辦不到

(十三) 中國已經失了獨立國的資格麼

[1]外國某報紙上說道中國目下的政府好像砂土地上造的樓閣 [2]內部同外部行政既然不能統一軍備又不完全道德又一天壞一天國家的要素中國簡直沒有一樣 [3]國家的要素不完全還能算什麼國家嗎 [4]所以中國人現在只知道要各國承認 [5]據我看來就是承認了也不中用爲什麼緣故呢 [6]他們的國家的要素不完全已經失掉獨立國的資格 [7]承認承認也不過虛名罷了 [8]現在還恐連這個虛名都得不到手

time one article must be made clear, that before Manchuria is surrendered to another Power, Japan must be consulted first. And Mukden must be made a security, because Japan has not the ability to practically occupy Manchuria. On the other hand it would be a pity to abandon it: therefore the safest way would be to ask China to guarantee its integrity.' Alas! Manchuria was our Dependency, what need for the foreigner to come and tell us to guarantee its integrity. Take note!

12. SOVEREIGN RIGHTS LOST LONG AGO.

A Russian paper, the *Economist*, states that Wu Liang Hai, a district in the north-west of Mongolia, is very rich in material. Not only is there great profit to be derived from pasturage and forestry, but there are also many mines that can be opened. Formerly many Russian prisoners used to flee thither. Since there is no danger from wolves, tigers and leopards, and there are no great mountain ranges to bar the way, great numbers of Russians have gradually settled there, and it has already become a colony of Russia—of this China is ignorant. But it now talks of protecting the integrity of Mongolia, so as not to lose the Sovereign Rights. I fear this can't be done.

13. HAS CHINA LOST ITS INDEPENDENT CHARACTER?

A certain foreign paper says that the present Chinese Government is like a house built on sand shoals. Since there is no unity of action in the administration of the Central and Provincial Offices, and the military is also imperfect, morals will daily deteriorate, and so China truly is without one of the essential factors of government. Seeing that the essentials of government are imperfect how can China be called a State? And China at present is only aware of the desire for Recognition by the powers. But in my opinion were she recognised it would not avail: and why? If the essential factors of your government are incomplete, the quality of Independence has already been lost to it. Recognition indeed is but an empty name. But I fear that even this empty title is not easily come by now.

(十四) 主權不好再削奪

[1]日本有一位政治家說道中國人辦的外交條約上頭一條都有不喪失主權的話，到後來就實際上沒有一條不削奪主權的 [3]今回中俄條約談判一開庫倫私約自然應當取消恐怕訂起約來仍舊免不了這個毛病 [4]請新民國的大人物注意注意云

(十五) 日人要對我們的嘴

[1]從俄庫約發生日本就在東三省添兵今天幾千明天幾百總共算起來差不多有十師團了 [2]近來又派了四十多個小孩子來假裝了小販子到長春一帶沿途測繪地圖 [3]東三省的報上就一天兩天的謾罵他 [4]日本人最重的是輿論聽見他們報紙上痛罵就和張都督交涉 [5]張都督回答他道中國政體現在已經改變言論自由是臨時約法上有的斷斷乎禁止不住 [6]做報的說旁的話不要說日本在東三省添兵是公理上應該如此的 [7]倘然我們中國轟轟烈烈的富強起來他們自然不來添兵了 [8]所以這種事單是謾罵也不中用 [9]何況罵還不准我們罵呢

(十六) 日本的哀的美頓書

[1]這一回日本政府和中國政府所以(辦這/開始)交涉的(原因/緣故)一來因為日德戰爭以後所發

14. SOVEREIGN POWERS CANNOT AGAIN BE PARED AWAY.

A Japanese politician says that the Chinese, in administering their foreign affairs, have as first clause in every treaty a statement saying Sovereign Rights shall not be lost. But whenever they come to a crisis, there is no clause which does not give away the Sovereign Rights.

On this present occasion, when a discussion has been begun on the Kulun secret treaty between China and Russia, such concessions should be avoided; but I fear that when the treaty is fixed the old defect will be manifest. Would some veteran take note of this.

15. JAPAN'S ATTEMPT TO SEAL OUR LIPS.

From the time of the conclusion of the Russo-Urgo treaty Japan has been adding to her soldiers in Manchuria, one time a few thousand, another time a few hundred, and computing the total it cannot be far short of ten corps. Lately she has further sent forty youths, in the guise of small traders (peddlars) to Chang Ch'un and district, who go about to map out the country. The papers of Manchuria now and then reprimand them for these methods. The Japanese pay great attention to public opinion, and hearing these frequent upbraidings brought the matter to the notice of Major-General Chang. He responded that the constitution of China, having been now changed, the liberty of speech is incorporated in the provisional Constitution, and that the discussion in the papers could in no wise be stopped. The editors hold that, apart from other matters, which need not be mentioned, the increase of troops in Manchuria was a matter that should be carried out according to fixed principles.

If we Chinese became intensely strong, they would naturally not come here to increase their soldiery. Thus it is useless to keep on grumbling regarding this matter. Why is it that we are not allowed to criticise the matter?

16. JAPAN'S ULTIMATUM.

The reason for the present negotiations between the Chinese and the Japanese governments originated, firstly, because the aspect of affairs which emerged out of the

生的時局和從前不同要大家想個善後的辦法二來凡是有害中日兩國(交誼/親交)的各種問題要在這个時候一齊解決這都是爲了要堅固中日兩國的(交/友)好的根基保守東亞永遠和平的起見 [2]所以在本年一月間向中國政府交出提案(誠心誠意/開誠布公)和中國政府要商量并且到了今天已經商量過二十五次

[3]日本政府始終把穩妥的精神解釋日本這回交涉的理由就是中國政府所主張的話無論輕重日本政府都肯盡心聽從可見日本政府(盡/竭)力要想在美滿和平上解決這個提案 [4]那全部的討論從第二十四次的會議就是上月十七那一天已經把大(體/略)討論(好了/完結) [5]日本政府(總看/統觀)交涉的全部把中國政府所議論的地方(對/參)酌一回對於最初提出來的原案讓了許多在同月二十六日又提出修正案於中國政府一定叫中國政府表同意並且聲明中國政府如果表同意日本政府就把犧牲了許多生命金錢所得到的膠州灣在相當的機會附些公正至當的條件把(他地/該地)交還給中國政府

[6]那兒曉得五月一日中國政府對於日本政府修正案的答覆却和日本政府所預料的全然相反 [7]并且中國政府對於該案不但沒有一些誠實的意思好好的研究一回并且把日本政府交還膠州灣的苦心和好意也沒有稍爲顧(念/到)

[8]查膠州灣是東亞商業上軍事上的一個重要的地方日本政府因爲取得膠州灣費的金錢和(生命/鐵血)不少既然給日本取得以後一點兒沒有交還中國的義務 [9]然而爲了兩國國交親善起見竟然打算把他交還中國而中國政府既不考察考察又不體諒日本政府的苦心實在叫人可恨 [10]中國政府不但不顧念日本政府關於交還膠州灣的情誼而且對於日本的修正案在答覆的時候要求日本把膠州灣不附條件交還中國

conflict between Japan and Germany were different from what they were previously, and demanded a wise method of action on the part of all: and secondly, because of the desire to settle, at this one time, every question that was detrimental to the intimate relationship of China and Japan, with the sole view of strengthening the basis of the cordial friendship subsisting between the two countries, and of preserving the peace of East Asia for ever. Therefore in the first month of this year we presented proposals to the Chinese Government, in all sincerity of heart and purpose, and have held twenty-five conferences up till to-day.

The Japanese Government have displayed, from first to last, a straightforward spirit in presenting the rights and aims of Japan in the present negotiations, whilst on the other hand, the opinions expressed by the Chinese Government, whether trivial or weighty, have been listened to willingly by the Japanese. Hence it is evident that the Japanese Government did its best to settle these questions in a friendly way, and in the spirit of perfect peace.

The whole volume of the discussions was practically concluded in the twenty-fourth conference, that is to say on the 17th day of last month. The Japanese Government taking a broad outlook of the whole corpus of the discussions, and taking under review the points of criticism raised by the Chinese Government, making many concessions on the proposals presented in the first and original draft, presented again to the Chinese Government a revised copy of proposals, on the 26th of the same month, desiring its acceptance by the Chinese Government: at the same time offering to the Chinese Government on its acceptance that the Japanese Government would rendite to the Chinese Government Kiaochow Bay, gained at a sacrifice of many lives and much treasure, at a seasonable opportunity, with fair and proper conditions.

Who would have thought that on the 1st of the 5th moon the Chinese Government presented their reply to the revised copy of the Japanese Government which was altogether contrary to Japanese anticipations. Moreover the Chinese Government gave no sincere thought or real examination at all to this matter, and further did not take the slightest count of the Japanese offer to rendite Kiaochow to China, nor their kind intention and difficulties in doing so.

In reference to Kiaochow Bay it is a very strategic military and commercial centre in the East, this territory Japan obtained at great cost of treasure and life, and Japan was not under the slightest obligation to rendite it to China. But, with the object of maintaining friendly relations intact, she quite intended to rendite it to China, yet to her great regret the Chinese Government did not consider this, nor sympathize with the difficulties of Japan. Not only did the Chinese Government ignore Japan's friendly feelings in offering the rendition of Kiaochow Bay, but it, moreover, at the time of its replying to the Japanese revised articles, demanded that Kiaochow Bay be

并且因為日德戰爭的時候日本在膠州灣用兵所發生出來的結果和避不了的各種損害要求日本賠償此外關於膠州灣地方又提出幾種要求并且聲明將來中國政府有權加入日德講和會議云云 [11]中國也明明知這日本不會答應以上所說的要求而故意提出來並聲明該案是中國最後的決答

[12]因為日本政府不能答應這等要求則那未議定的各事無論如何商議皆商議不出甚麼道理來 [13]總而言之中國政府的答覆全沒有一些誠實的意思 [14]而且中國政府對於日本修正案中別樣條件的回答如南滿洲和東內蒙古問題就地理上政治上及工商利害上都和日本有特別的關係是中外各國所共同承認的這種關係因為日本經過前後兩次的戰事更為深切然而中國政府輕看這種事實一點兒不尊重日本在這地方（該處）的地位 [15]就是中國代表所已經說明的而這回中國政府的答覆也隨（任）意改去致代表人的話成了一片空談或者這方面已經答應而那方面又不答應了實在叫人不能承認中國當局的信義

[16]至於顧問學校病院兵器兵廠和南方鐵道的條件日本政府的修正案或是把關係於外國的同意做條件或是把中國代表所說明的存錄下來却和中國主權和條約並沒有怎樣的牴觸然而中國政府的答覆說和主權條約有關係不能答應日本政府看到中國政府這種態度雖覺得再沒有協商的餘地然而究竟想要維持東亞的和平希望這交涉就可以辦好了（圓滿了結）而避去時局的爭鬧（鬪） [17]所以在無可忍耐之中酌量鄰國（邦）政府

returned to China unconditionally, and it further demanded compensation from Japan for the actions of the Japanese military operations in Kiaochow Bay, and for every kind of damage done, which were unavoidable, during and after the Japanese and German struggle; besides this, she also presented several demands concerning the territory of Kiaochow Bay, as well as announced that China had the right to participate in the peace conference of Japan and Germany, later on; and so on. Although China was quite aware that Japan would not be able to accept the demands mentioned above, nevertheless she purposely presented them, and announced that these said terms were the very last words of China in reply.

Because the Japanese Government was not able to accept these demands therefore the settlement of the other questions, however compromising it might be, would not be to her interest. And so the present reply of the Chinese Government is on the whole vague and meaningless.

Moreover the Chinese Government's attitude in replying to the other clauses contained in the revised draft of Japan, such as the questions of South Manchuria and East and Inner Mongolia, that is to say the territory, the administration, and the conditions of industries, all of which are of particular concern to Japan, and fully acknowledged to be so by China and every Power, this concern arising from the fact that Japan has, from first to last, been engaged in two wars giving it more and deeper significance, but the Chinese Government has overlooked these facts, and has not paid the slightest importance to the Japanese position. Rather, China has freely altered those articles which the Japanese Government, in a compromising spirit, has formulated in accordance with the clearly expressed wish of the Chinese Representatives, thereby reducing the statements of the Representatives to empty talk, and on seeing her conceding in this direction and withholding in that direction, people were really led to conclude that those in authority in China were without truthfulness.

With regard to the clause dealing with the question of Advisors, Schools, Hospitals, Arms, Cruisers and the Southern Railway, the revised draft of Japan, either, by making a reconciling clause in matters affecting foreign powers, or, by keeping on record the clearly expressed opinion of China, leaves no ground of collision with Chinese Sovereignty or foreign treaties; notwithstanding the Chinese Government in its reply refuses assent, holding that Sovereignty and treaties are affected. When the Japanese Government sees that the attitude of the Chinese Government is such, although there is no further room for discussion, yet holding to the end its desire to maintain the peace of the East of Asia, it still cherishes the hope that this crisis will be settled in its entirety to avoid a condition of strife. Therefore, in spite of circumstances being in a condition admitting of no patience, but consulting the feelings of the Government of its neighbour state, it undertakes to eliminate every article of the 5th

的情意把帝國政府前次提出的修正案中第五號各項除關於福建省互換公文的事已經兩國政府代表協定外其餘五項可以承認和此次交涉脫離將來另外協商 [18] 中國政府也該體諒日本政府的情誼把其餘各項就是第一號第二號第三號第四號的各項以及第五號中關於福建省公文互換的事件照四月二十六日提出的修正案上所載着的不可再改趕緊把全文答應日本政府 [19] 如今日本政府再行勸告對於這勸告希望中國政府儘五月九日下午六點鐘以前把滿足的答覆送來 [20] 如果到期不受到滿足的答覆日本政府就要用必要的手段 [21] 合併聲明

「中國人受了這奇恥大辱而不趕緊打起精神奮發志氣　將來被日本滅了　那就甘心做日本的牛馬奴隸　可以不必怪日本人」

(十七) 說軍備爲和平的保障　(正)

有了軍備　纔有和平　和平和軍備是截然分不開的　中國不講軍備　妄想和平　所以處處受辱了

[1] 歐洲各國打仗是把祈禱世界和平做目的 [2] 日本攻取靑島是把維持東亞和平做目的 [3] 我國整頓軍政也是把和平爲目的 [4] 然而和平兩個字是最高尙最優美的名

clause in the first revised draft of the Imperial Government, with the exception of the matters concerning Fukien, about which mutual correspondence has taken place, and which the two governments have settled on between them, it is recognised that the remaining five heads are put on one side in this present crisis, and referred for further consideration to the future. The Chinese Government too should consider the friendly disposition of Japan, and quickly give its assent to the whole draft of the Japanese Government without alteration, that is to say each remaining clause, viz., the 1st, 2nd, 3rd, 4th clauses, as well as the 5th in as far as it concerns Fukien, according to official correspondence, as contained in the revised draft presented on the 26th of the 4th moon, and now the Japanese Government sends once more an admonitory information, and expects the Chinese Government to send a completely satisfactory assent to this admonition by 6 p.m. 9th day, 5th moon, at the latest. And if a completely satisfactory response is not received by that time, then the Japanese Government must employ compulsive methods, which is its final word.

If the Chinese after bearing this horrible shame
And great insult do not forthwith bestir
Their energies and summon their resolution
They will be extinguished by the Japanese
And wittingly become the ox and the horse,
Slaves of the Japanese, but
For this the Japanese must not be blamed.

17. ARMAMENTS ARE THE BULWARKS OF PEACE.

Being well equipped with arms
Can peace be only kept,
The one cannot be parted from the other.
Careless to foster arms China
Suffers insult on every hand.

The war of the European nations is the object of the world's prayer for peace; Japan also occupies Tsingtao with the object of the maintenance of the peace of East Asia; the reorganization of the military in our country is also the object of peace.

詞何以必用軍備做保障呢 5哈哈沒有軍備不(足以能够)保和平沒有軍備不(足以能鉤)定和平沒有軍備不(足以能够)永久和平 6軍備的範圍是很(大廣)的鎗礮要精銳火藥要猛烈戰艦要齊全軍人要忠勇防禦要堅固運輸要利便這六件事都完全了纔能稱做軍備纔可以保持和平 7我所以說軍備做和平的保障

8怎麼說沒有軍備就不够保守和平呢 9國家立在地球上有強的有弱的 10強弱的分別是在軍備上不是在土地上 11強的弱的勢力既然不同強弱的交涉必定紛紛起來 12強國不安強國的本份必要用他攻擊的手段 13弱國不安弱國的本份必要盡他防禦的方法所以萬萬難保他和平的 14我國甲午年合日本開戰以堂堂一個中國竟然敗於三島的日本割地賠款損失無數眞眞是我國民的大恥 15自從敗於日本以後各國就跟着(效尤學日本的樣)有因爲小事要求割地的有沒有什麼大緣故要求割地的有要求開通商口岸的有要求(管理執掌)路礦利權的 16幾十年中沒有安穩的日子只因爲我國的軍備懦弱處處委曲求全 17從前的事不必說就如這回日本的要求我國政府所以忍痛答應的無非爲了軍備不充足 18而日本所以敢來要挾敢來恐嚇的也無非利用我這軍備不充足 19這不是沒有軍備就不能夠保和平嗎

20怎麼說沒有軍備就不能夠定和平呢 21邦交的(好壞善惡)沒有一定的 22或是因爲利權的關係或是因爲國際的關係一不滿意邦交就不免決裂 23邦交既決裂就不免把兵

But this word Peace is a term most highly esteemed, and of fragrant beauty and so why need armaments for its bulwark? Ha! Ha! Without preparation of armaments it is not possible to PRESERVE PEACE: without armaments it is not possible to have an ASSURED PEACE, and without armaments it is not possible to have PERPETUAL PEACE. The sphere of armaments is a wide term, implying that the artillery must be powerful; the ammunition must be explosive; warships must be complete; soldiers must be loyal and courageous; the defences must be strong: the commissariat must be efficient: it is only when these six items are perfect that armaments are complete, and able to guarantee peace. Therefore it is I say that armaments are the bulwarks of peace.

Why is it I say that unless the country is armed it is not possible to preserve peace? Of those countries established in the world some are strong, and some are weak. But the difference between being strong and weak lies in being armed and not on territory. When the strength of the powerful and weak are not the same, troubles are sure to arise abundantly; the strong country will not be satisfied in its duties as a strong country, but must use its skill in offensive war (attack): a weak country will not be satisfied with its duties as a weak state, but must carry out every method it knows for defensive purposes: hence it is tremendously difficult to guarantee the peace. Our country in the year Chia Wu had a war with Japan, when China, this so honourable and mammoth country, was defeated even by the three islands of Japan; the despoliation of territory, the indemnity, the innumerable losses are truly a shame on us, citizens. Ever since we were defeated by Japan every country has imitated Japanese methods; some seek to slice off some of our territory for the least thing, some without the least excuse seek to have our land, or want to open treaty ports, or desire the privileges and rights of railways and mining. Within the last ten years we have not known a day's secure repose, simply for the reason that our armaments are weak, and everywhere we have been trying to find peace by great sufferings. There is no need to mention former affairs, but refer only to the present demands of Japan. The reason that our Government gave a painful assent was no other than that our military condition was inefficient; and the reason that Japan had the daring to come and squeeze us, and frighten us, was that she made most of the opportunity of our military unpreparedness, which things are a proof that without being armed it is not possible to preserve peace!

Why do I say that it is not possible to have an assured peace without being fully armed? There are no definite assurances in international intercourse, either as the consequence of privileges and rights, or as the consequence of diplomacy, when the suspension of intercourse cannot be avoided on the issue of any disagreement; intercourse being broken off war cannot be avoided; war being joined victory and defeat

戎來相見 24 兵戎既然相接勝負就可以分明(就因此 因而)講和平以了事

25 若是兩國軍備沒有什麼大上下國事就容易定局 26 日俄兩國因爲爭奪滿洲的權利就在前清光緒二十九年的時候在滿洲打仗日本雖然是勝却是已經兵也疲乏了力也用盡了 27 俄國雖然是敗還可以支持再戰 28 俄害怕日日也害怕俄兩國既然和平了事 29 但俄國究竟是個強國到了現在仍舊是和平如故並沒有別國敢去欺侮他

30 假使俄國一敗塗地不但日本要乘勝直追就是歐洲各國也要起來轉他的念頭俄國那就從此多事了那有今日的和平呢 31 這不是沒有軍備就不能定和平嗎

32 怎麼說沒有軍備就不能夠永遠和平呢 33 世界越發是文明人民就越發是進化戰爭也越發是激烈 34 五洲中都是強國那就可以永遠和平五洲都是弱國也就可以永遠和平要是有強的有弱的勢力都不一樣那就縱然有那些博愛大同的宗旨(通行 盛行)在世界上還是不能夠永遠和平的 35 這是什麼緣故呢 36 現在各國有的是抱報復主義有的是抱侵略主義有的是抱大陸主義有的是抱雄長主義種種主義都是發生在軍備不平等上 37 只要看歐州打戰就可以做種種主義的憑證 38 現在英法俄是協約國德奧意是同盟國勝利歸在協約國弱國所受的害小勝利歸在同盟國弱國所受的害大 39 這也是跟着軍備而轉動的 40 總而言之軍備甚麼地位國家就也在甚麼地位 41 軍備如果不平等戰爭的事情終究沒有個完結的時候 42 這不是沒有軍備就不能永遠和平嗎

43 照這種種方面說來就可見軍備是和平的保障 44 然而說起我們中國的軍備來眞眞是太薄弱了既然沒有各樣戰艦又沒有海軍人才鎗礮火藥簡直是不夠用陸軍額

will emerge, and the dispute will be settled by terms of peace. If the two countries are about equally prepared in arms, without much preponderance on one side or the other, then diplomatic affairs can be settled without difficulty. When Russia and Japan strove over the economic rights of Manchuria, they fought in East Asia, during the time of the late Tsing, in the 29th year of Kuang Hsü, and though Japan was victorious, yet her troops were already exhausted: though Russia was defeated she still could afford to continue the fight: Russia fearing Japan, and Japan also fearing Russia, peace was made by the two countries. But Russia is still a strong power, and maintains the peace even now as of old, nor can another power venture to despise her. Suppose that Russia had been licked to the dust, not only would Japan have followed up her victory forthwith, but every European power too would take advantage of her, and Russia would henceforth have her hands full, under which conditions how could there be the present peace! Does not this show that without being armed it is not possible to have certain peace!

Why do I say that without armaments it is not possible to have eternal peace? The more civilized the world is, the more intelligent the people are, the more fierce also will the battle be. If the world were composed of countries all equally strong, then eternal peace would be assured: or if the world were composed of countries all equally weak, in such a case, too, eternal peace would be ensured; but if some are strong and some are weak and their relative strength is unequal, in that case, though those principles of Universal Love and Commonweal prevail the whole world over, still it would not be possible to have peace for ever. Why so? At present some countries harbour the policy of Revenge: some the policy of Aggrandizement: some the policy of the Continental System (Universal Domination): and some cherish the policy of Expansion, one and all of which tend to rise from the inequilibrium of military preparation. It is only necessary to look at the Great War in Europe to confirm the truth regarding each kind of policy. At present England, France, and Russia are the Allied Powers; Germany, Austria, Italy are the Treaty Powers; if victory falls to the Allied Powers the weak kingdoms will suffer little harm; if victory falls to the Treaty Powers the weak kingdoms will suffer great harm, which effect follows from the fluctuating state of armaments. To sum up, the position of military preparedness will be the position of the country. As long as the military is really unequal, then there can be no prospect of a cessation of warlike operations. And it is thus evident that without armaments there can be no eternal peace.

It is plain from these various points of view that armaments are the bulwark of peace. But to speak of our Chinese armament it is altogether too weak, since it is without any kind of warship; nor has it men with naval training; and it is patent that it is deficient in arms and munitions: the total number of the army is not more

數總計不過幾十萬軍港不能夠堅固守着鐵路也沒錢修辦並且有許多人民還是在夢寐之中不知道擔一些憂慮 [45]請教怎樣能夠自己堅固我的（疆土／土地）呢 [46]要想自己堅固我的（疆土／土地）爲了永遠和平起見就莫如多備鎗礮多備火藥多練海軍人才多造各樣戰艦堅固守（着好／了頁）軍港做个海軍根據地多造了鐵路以便呼吸靈通 [47]更要添招陸軍準備糧餉如此纔可以保和平

[48]然而那都是有形的軍備至於無形的軍備更不可不注意 [49]無形的軍備是什麼呢

[50]就是我們人民的一片心 [51]人人的（心中意見／心理中）如果個個把毀家紓難（放在前面／做个前提）把保全國家領土當做自己職分那些有形的軍備自然都容易辦得到了 [52]這不是我們中華民國永遠和平的保障嗎

（十八）參政院請定懲辦國賊條例

近來竟有幾個亂徒　私下和外人
訂約　無非要把本國的一切權利
奉送他族　這種人　非嚴辦不可

[1]五月二十九日大總統申令道參政院上呈稱說立國的根本全在人心只要人人有愛國的心國家沒有不強盛的這是現在世界上的公例

than a few hundred thousand: the ports are not strongly guarded, and it is not possible to build railways for lack of funds; moreover there are a great many people still asleep in their dreams, without a thought of anxiety. How, I ask you, how can we fortify our own land? If we think of strengthening our own territory, with a view of ensuring eternal peace, there is no better method than the preparation of much artillery; of much ammunition; and the training of much talent in naval things; the large creation of every kind of battleship; the strong defence of good ports, which shall serve as bases for the navy; extensive building of railways for the convenience of quick transport; especially is it necessary to enlist men for the army, and prepare a commissariat; in this way only is it possible to preserve peace.

Yet all this is a material preparation of the military; it is more important than anything to pay attention to the immaterial armaments. What are the immaterial armaments? They are the minds of the people. If every one had in mind the motto, rescue the country by sacrificing personal property, and looked upon the country's defence as a natural duty, then those material armaments would easily spring into being. Is this not the bulwark of perpetual peace for the Chinese people?

18. THE REQUEST OF THE ADVISORY COUNCIL FOR REGULATIONS TO PUNISH THE ENEMIES OF THE STATE.

Traitorous men have lately risen
And made illicit treaties with an alien race
Intending to surrender China's Rights
And Privileges wholly to strangers.
The only way to treat such factions is
By rigid and by harsh admonition.

On the 29th of May, the President issued a decree, stating, that the Advisory Council had petitioned, saying that the foundations of an organised state lie wholly in the hearts of the people, and that it is the accepted Public Law of the world to-day that every kingdom may be flourishing, if only every one were imbued with patriotism.

[2]中國換了專制改作共和本來要萬人一心五族一體纔能收到合了羣力抵當外侮的功效 [3]那兒想改革沒有好久就有暴徒擾亂連政府孤立并且有財力艱難同商民也困苦 [4]回想兩年以前是怎樣景象說來眞可痛心 [5]幸而上帝帮助中國統治得了人把禍亂漸漸平服 [6]自從正式政府成立以來建設的事業都已經有了正軌(困苦 憔悴)的人民也已經有了轉機從此以後挽回元氣堅固邦基國家當然有轉弱爲強的一天這都是政府和人民同心協力天天處在憂苦勤緊懼怕危險中間纔能夠有這樣的進步 [7]國事稍稍平安又遇到歐洲的戰事發生但我國照着公法嚴守中立 [8]我政府細心(打算 籌畫)深恐怕辦理稍稍不謹慎就要給人家牽入危險之內 [9]我國人民也很明白這個意思全國一心竭力求自家保衞的方法無非自己愛自己的國家以免弄到危亡的地位 [10](那兒想到 不料)竟然有兩三個亂徒生性無賴妄把辛亥年的革命算他自己的功勞說話騙人也不知道羞恥犧牲人民的生命搜搶人民的財產僥倖得了富貴 [11]惟是他的貪心強暴的天性還是和從前一樣又想出來(造反 擾亂)因此一敗塗地只得逃命海外 [12](帶 挾)着從前的私憤借了外力(差遣 號召)了(許多 一般)國內的奸人竟然做出賣國求榮的事情來私下和外人訂立密約或是勾結外人擾亂本國或是抵押(大宗的錢款 巨款)分路擾亂 [13]種種的奸謀無非是要把本國國家人民的一切權利低首下心奉送給他族的人就好(滿 遂)了他自己的慾望 [14]喪了良心得了狂病可算到了極點 [15]五洲萬國決沒有這種人類怎可以叫他住在海外還自稱作中國的國民以羞辱我神明的後代呢 [16]所有這等亂徒應當請

China was changed from a despotic into a republican régime, with the fundamental notion of enjoying the fruits of the united strength of the community, and resisting foreign oppression by uniting all hearts, and creating one body out of the five races, under which form alone is this possible. Who would have thought that not long after the revolution some desperadoes would create turmoil, the government would be without help, the finances would be tight, and the people would be in straits.

A retrospect of the conditions of the past two years fills us with pain. Fortunately God has helped China in providing the proper man, at the head of affairs, who has gradually allayed the disturbances. From the establishment of a permanent Government there has been a solid *modus operandi* for organizing every affair : and the distressed people have also found means to turn the corner; henceforth by renewing pristine vitality, and strengthening the foundations of the State, our Government should become strong naturally one day, and this progress is solely due to a united effort, which Government and people have exhibited in the midst of sorrow, suffering, anxiety, and danger.

When the affairs of the country were getting somewhat more settled, we fell upon the war which arose in Europe, but our country has striven to observe rigid neutrality according to international law. Our Government carefully deliberated its mode of action, fearing much lest by the least carelessness in its operations, it should be dragged into danger by any one. Our people well understand this, and the whole country is of one mind, from pure patriotic motives, in seeking the way of self-defence in order to avoid its falling into a point of mortal danger ; but unexpectedly a few rebels, without character, wrongly assuming to themselves the merit of the revolution in 1911, deceiving the people by their boasting, shamelessly sacrificed the lives of the people, swept up their riches, and by a lucky chance became wealthy and honourable. But as their greedy disposition is still the same as formerly, they met with a rout when they meditated again to stir up trouble, and only escaped with their lives by fleeing beyond the seas. Imbued with their former selfish ardour, they borrowed foreign help, and deputing a numerous band of traitorous colleagues at home, they finally sought renown by selling their country; and by illicitly concluding secret treaties with foreigners, either to stir up troubles in the country by an alliance with foreigners, or, by mortgaging the country for large sums, they devised to create troubles in many ways: all their evil schemes resulting in nothing but a submissive surrender of the rights and privileges of government and people to an alien race, thus fulfilling the aspirations of their own cupidity. Thus we may say that the effacing of conscience, and, the blight of madness have reached the limit. In the whole world there is no human specimen like them, and how can they be still self-styled Chinese citizens, when they reside abroad, shaming the spirit of the posterity of Huang Ti. The Government must be

政府另外定出一個懲辦國賊的專條並且派人查近來亂徒中確有這項賣國行爲的從嚴治罪宣示全國以作儆戒[17]經（訓書）上也曾說過除惡必要除盡普天下纔可以大家同伸公憤[18]而且叫全國青年軍民中知識簡單的都明白中國所以受禍的由來[19]稍有人心的人該當沒有不痛心疾首戒勉他的子弟不要誤入了迷途既殺了自己的身體又害了國家[20]總望愛國大義個個都能夠明白不叫洪水猛獸的禍害再見於今日實在和中國前途大有關係[21]現在公同議決建議等話着交政事堂飭法制局查照辦理　此令

asked to create special punitive laws to deal with such a class of traitors, and depute men to enquire whether there have been such actions as selling the country amongst the recent rebels, and punish their treachery in a most condign way, and, make this known to the whole country as a restraining warning. The Classics have also taught that in eliminating evil, it must be done radically, in this way alone can the public zeal be made to prevail, and also the simple knowledge of the youth in the army shall all understand the reason of the distresses of China. Of those who have but little conviction there should be none who will not warn their sons, in anguish of spirit and distress, lest they be deceived and enter into the ways of error, not only endangering their own lives, but also injuring the country. It is to be hoped that all will understand the sentiments of patriotism, and, not cause again to be seen in our day the disaster of the flood or ravenous beast, a matter which is truly of great concern to the future of China.

We now respectfully formulate the words of our decision.

Let the matter be handed to the Law Office of the Administrative Board for examination and action thereon. So Commanded.

第二章　關於教育的演說

（一）浙江教育界的大演說

出了學堂　就該注意將來的職業　只要能人人獨立　全國的經濟也發達了　政治也改良了

[1]中流社會中人以及一般青年對於國家的關係最大　[2]中國的興廢存亡全都在這般人身上　[3]近來他們的舉動多半學了激烈一派不知道激烈是毫沒有效驗的必須切實做去纔有把握　[4]我輩四五十歲的人在社會上差不多是過去的但是要想一個良好的方法教育一般青年使得這般青年可以替國家造些幸福　[5]大概年老的已經走錯了路年輕的可不能再走錯了

[6]第一要抱定主意將來離開學堂後去做一種圖生利的職業官廳職業不是圖生利的必須出了勞力去經營的纔能算作眞正的圖生利職業　[7]職業並沒有高下一個公司裏的經理是純粹的職業一個公司裏的勞工也是純粹的職業　[8]我們對於職業一心一意去做不論他的大小就使小職業如果能成功也就很好

CHAPTER II

EDUCATION

1. A GREAT ADDRESS AT THE CHEKIANG EDUCATIONAL CONVENTION

BY LIANG CH'I CH'AO

On leaving school
You should attend to your career
If only every man had self-support
The economics of the country would improve
And politics would be reformed.

The middle classes as well as the young men are of the greatest consequence to a nation; and the rise or fall, the permanence or death of China rests wholly on the heads of such people. Recently most of the actions of these have savoured of the war spirit, forgetful of the fact that the war spirit has no fruits whatever in itself, but it must be put into operation to have any justification. Men of my generation, those of 40 or 50 years of age, are almost out of the race in life: and what is wanted is the propounding of some sound rule for instructing the young generation, in order to lead the younger generation to create some measure of prosperity for the country. Generally the elders have gone wrong, but the juniors must be kept from erring also.

It is of the first importance to have a fixed determination, when after leaving school you are in some profitable employment,—but an official vocation is not one of profit—to put your whole strength into your work, since in so doing alone can you be said to fill honourably a wage-earning post. There is no distinction of high and low in employments; to be the manager of a company is a fitting occupation, and so also is working in a company a fitting occupation. We should put heart and soul into our occupation whether it be small or big; and if we can make a real success of a small post so much the better.

9我們做事切不可計較他難做的或是容易做的 10遇到困難必須拿定了鎮靜的態度不可因爲有些阻力就不向前做去 11譬如行船是免不了風浪的 12風浪沒有什麼可怕只要能鼓足勇氣直往前去必定有達到彼岸的一天 13更不可做了這件又要去做那件弄得一件做不成功豈不是白白費了光陰麼 14所以出了學堂以後所應該注意的就是將來職業上的預備 15只要能人人獨立全國的經濟自然就會發達 16全國的經濟既發達纔可以講政治上的改良 17要知道經濟和政治很有關係經濟不發達無論是怎樣的政治社會上終究不能改良

18如今提倡國貨而滿眼所見的都不是國貨 19國貨何以沒有人去用呢 20因爲用了難看 21譬如兩個盃了一個是外貨又好看又便宜一個是國貨又粗笨又價錢貴所以人家都去買外貨了 22這也是沒有在根本上想一想 23徒然說幾句空話不能用實力去做請問有什麼益處呢

24人家何以能強我何以這樣的弱 25諸位必須想一想但不能責備在上的須要責備自已對於自已的職業和自已的前途不可把很少的勞力去換很大的結果 26該當把很大的勞力去換很少的結果 27只要有結果就是少些也不妨 28最不好的是有虛榮心這實在是（各樣 萬件）事情的阻力 29就如浙江實業把絲茶算大宗 30（如果 假使）兩業中人都有極高的程度就那浙江政界上無論辦什麼事決不敢不求絲茶兩業的同意 31無奈兩業中的大資本家都被虛榮心所累大半做官去了所留的都是織機的工人多沒有受過教育 32官廳遇到事情就叫差役傳呼他們甚且拘提他們 33請問還有商量的餘地麼 34所以要發展他的事業增進他的程度非在教育上用力不可 35這是我所很希望於中流社會中人和靑年子弟的

In our work we should on no account think whether it is a difficult or whether it is an easy job. When we come face to face with hardships we must face them with a firm countenance and not be deterred from going forward by any hindrances. For example, in handling a ship wind and sea cannot be avoided: these are not to be feared, but call for courage to go straight ahead, and the haven will be reached some day. Especially must you be careful when success is not made of one job, not to run from one thing to another. This would be pure waste of time. Therefore after you leave school, what is of vital importance is preparation for your future vocation. If only every one were self-dependent, the economics of the whole nation would naturally make progress. It is only after the economics of the country have improved that reform of politics can be arranged. It should be remembered that economics and politics are intimately connected, and when economics do not improve, society can never be reformed, whatever politics may be.

Now is the day, when home products are encouraged; but what we see on every hand are not home-made goods. People have no use for home-made goods, because they are not fancied. For instance, take two cups, the one is foreign ware, both beautiful and cheap; the other is home-made, clumsy and dear, therefore people buy foreign ware. But of course this is a superficial view. It is vain to speak a few empty words; if we can't go and act, of what use is it, may I ask you.

You must consider why others are strong, and why we are weak. But the blame must not be put on the rulers only, rather each must blame himself. With regard to one's own occupation and future prospects, you must not expect to get large fruits from small efforts, but rather small results from great efforts. If only results were gathered it would not matter if they were somewhat meagre. What is worst of all is the spirit of vainglory. This is the real obstacle in every concern. For example, silk and tea are the chief items in the Chekiang industries. Supposing that the men in these two industries had a very high standard of efficiency, in that case, the politicians of Chekiang, whatever their vocation, could not neglect cooperation in the two industries of silk and tea. But unfortunately the great capitalists of these two industries are hampered by vainglorious desires, and, have gone, for the most part, to be officials, and the men whom they have left are but the weavers, many of whom have had no education. Whenever any matter has to be done in the Courts, the runners are sent to call them, nay even to arrest them. What more is to be said! Therefore except by education it is not possible to expand industries, nor to develop the efficiency of the people. I look forward to this being done by the middle classes, and the young people.

[36]總而言之我們應該除去自已的私弊而各人擔負自己應盡的責任[37]個個對於自已的責任非常忠心實業豈有不興的道理強隣更要怕他作甚呢[38]我國四萬萬人無窮的希望全在我全國青年的能不能知道自己受病的由來而振作了精神去補救他[39]能夠這樣國家就有了轉機了

(二一)說家庭教育是學校教育的根本

家庭和學校　一表一裏　斷不能截然分開的　要是分開了　講得學校　便不去講家庭　那就一輩子沒有美滿的結果了

[1]從前德國戰勝法國宰相俾士麥曾對人說過我國戰勝是全國小學教員的功勞[2]若不是小學教員平日的培植導誘怎麼能有今日的強盛怎麼能戰勝敵國[3]把這個看起來要打算國強非把小學教育做根本不可[4]近來我國的言論界上沒有不把教育這件事算強國頂要緊的問題[5]可見教育和國家的強弱存亡眞有莫大的關係咧[6]論起教育來有學校的教育有家庭的教育[7]要打算造成好子弟這家庭和學校的教育是表裏貫通交相爲用的[8]學校教育固然是鎔鍊童子的爐須知第一最要緊的

In a word we ought to eliminate our own faults, and, each should discharge his own responsibility. Were each to exercise an unusual fidelity towards his own duties, there could be no such theory as industries not flourishing, much less any fear of what a strong neighbour could do. The boundless hope of our four hundred million people rests entirely on the ability of our youth to diagnose the causes of their own weaknesses, and their energetic strivings to mend them. If they can do this the country has a chance of transformation.

2. HOME TRAINING IS THE BASIS OF SCHOOL EDUCATION

The Home and School are as
The inward and the outward form
On no account must they be sundered
Were they sundered and care to school alone be paid
Without regard to home instruction then
The perfect fruit of education would be never gained

When Germany formerly conquered France, Bismark the Prime Minister told people that it was entirely due to the merit of the teachers of the primary schools of the Empire, that they were victorious in battle. Were it not for the daily teaching and guidance, given by the teachers in their elementary schools, they could never have reached their present superiority, nor could they have ever overcome the enemy in the war.

If we consider this we shall see that it is not possible for a country to be strong except elementary education be taken as the foundation. Recently according to public discussion in our country, there is no one who does not regard education as a most important function in making a country strong. Hence we see that education is of supreme consequence in the rise and fall, the permanence or transiency of a country.

In discussing education, we have the education of the schools, and that of the family. If it be proposed to raise good sons the education of the family and school is intertwined through and through, and mutually of service. School education

這家庭教育纔是學校的基礎呢 9 我國明達的人沒有不把教育算急務的 10 中央政府各省官吏以及辦學人員對於教育眞是殫精竭力費盡了苦心恨不能一天裏叫全國教育普及纔算達到了維持的目的 11 對於一般靑年子弟期望着人無不學學無不優的熱心 12 要在教育普及上得一個美滿完全的結果總得要先從根本上着手非有良好的家庭教育不可

13 德育智育體育本是講教育的三件要事 14 造就年輕子弟德育更加要緊 15 要是德育不講就把全球的好教員湊在一塊兒去教這般年輕子弟亦是靠不住的

16 我們中國家庭中的腐敗習慣一代一代的傳下來差不多小孩在先天的遺傳性裏就含了敗壞的份子 17 等到稍爲些知覺一天到晚耳朶所聽得的眼睛所看見的都是跟德育相反如同白布浸在黑水裏就是進了學堂有很完全的教法最道德的教習你想這疋白布還能够一點黑兒都沒有麼 18 我請把那小孩在家庭中沒有教育的實事一樣一樣的說出來讓那關心教育的人好想法子救治

19 第一家庭中凡是做父母的先得以身作則自己的一舉一動全和小孩未來的德育有關係 20 因爲小孩的模仿力最快記憶力也最强 21 他心腦中看着父母同自己心中的天一樣 22 不論他父母的言行怎麽樣的不夠人格小孩也要學著他往壞裏去幹 23 到了後來進了學堂就是得了好教訓要他革面洗心總是做不到的了 24 所以我很望諸位做父母的要想好兒女先把自己打量好了不要叫一般將來的新國民一出胎兒便落在腐敗野蠻的社會上到了長大成人任憑有好的教育也是枉然

25 可是諸位對於兒女很有些不應該的地方待我一一道來

unquestionably is the refining furnace for youth; you should know too the supreme importance of this family education as it forms the only foundation of school education. All people of intelligence in our country realize the immediate need of education. The attitude of the Central Government, the provincial authorities as well as the officers of education towards education is one of entire consecration of faculties and strength, and they have gone to the utmost trouble for it, in the hope that education could be nationally diffused within a single day, in which case alone could it be held that the object of education had been maintained. Towards those youthful brothers, they look forward with zeal that none of them be uneducated, and that they excel in learning. If perfect and mellow fruit be sought from universal education, the start must be made at the foundations, and this is impossible without exemplary home education.

Moral teaching, intellectual teaching, and physical teaching, are naturally three important constituents of education. Most of all is moral training of great moment in the education of youths. If this is not cultivated, education would be unavailing were you to gather the best teachers of the world together to train these youths.

The degenerate customs of our Chinese homes have been handed down from one generation to another, and have become second nature with most of the children. As soon as the child gets a little power of observation, what he sees and hears the whole day is contrary altogether to moral education, just as though you were to steep white calico in black water, and thus when he enters school though there be a perfect system of teaching, and very worthy teachers, yet can you imagine that the white calico can still remain without a stain of black on it?

May I be permitted to recount in detail some facts wherein the home education of the children is wanting, and, to beg those people interested in education, to devise means of relief.

It is an important thing that all parents should first of all be an example in their own persons, and, that all their actions bear on the future moral training of the children. Because the power of imitating an example is very sharp in children, and, their power of memory is very keen. In their mind and heart they regard father and mother as their own consciences. However much the words and actions of their parents fall short of manly virtue, the children will copy them and go and do what is evil. And when later the time comes for them to enter school, though they receive good teaching yet they unquestionably fail to reform their characters. And so I much hope that all parents, who expect children to be good, will first set themselves in order, so that those coming people of the Reformed Kingdom may not fall on a decadent and barbaric society, at the start; for when they grow up to be men, even should there be good teaching as usual, it would be given in vain. Are there not a few places in which you act unwisely towards your children? Let me proceed to relate them one by one.

26 一是野蠻 27 這種人在家庭裏對於他的子女不拘他有錯兒沒有錯兒正天的一味惡罵 28 每天總得要罵個八九回還是一味的輕嘴薄舌 29 差不多一時要不惡罵一時就不能生活 30 不但淨罵並且舉手就打什麼條帚靶子亦不管小孩痛不痛 31 這些情形不獨小戶人家如此就是那大戶人家犯了這個毛病的也是很多很多 32 請想那小孩生在這惡家庭之中已然是挨打挨罵練成了無恥的習慣把所受的種種印入腦筋將來一代傳一代算是世襲罔替的野蠻

33 一是溺愛 34 說起溺愛眞是誤盡了多少子弟 35 無論大家小戶沒有不犯了這個毛病 36 小孩怎樣的不學好那做父母的還要說這小孩多們討歡喜 37 就是小孩幹了很大的壞處他還要對人說我家小孩多們能幹 38 在他自己算愛他不知道已經害了他了 39 所以一天一天的下去小孩亦不知道什麼是好幹的什是不好幹 40 要不是他父母的溺愛怎麼會到這樣呢 41 後來叫他去上學校那幾個教員任他有多大的本領亦不能把他幾年的劣根性一旦變過來 42 況且小孩看得父母沒有管他更把教員的話當作耳邊風了

43 一是奢侈 44 有錢的人家小孩出了娘胎就交給奶媽看護 45 這些村姑蠢婦能有什麼見識學問可惜那很寶貴的小孩天天和他一起 46 所聽得的都是那些不相干的話 47 做父母的以爲有了奶媽什麼事都好不管 48 不說自己的小孩誤了反說有錢的人家應該如此 49 所以小孩到了長大亦染了這種奢侈的習氣一味的狂傲撒驕 50 弄得公德不懂尊卑不曉 51 等到進了學堂還改得好麼

52 一是荒嬉 53 大概父母都看着兒女和掌上的珍珠一樣 54 所以小孩愛做什麼就讓他去做什麼做父母的不敢違他的意 55 所以小孩的胆子就越發大了今天要往這裏去逛一回明天要往那裏去逛一回今天要買什麼明天要買什麼 56 一天到晚盡是幹那些沒有教育的事 57 父母亦不肯說他一句恐怕沒有順着小孩差不多自己就要心

1. *Rude conduct.*—Such a man has nothing but vile curses for his children the whole day in the home, whether they have faults or no. He must curse them each day at least eight or nine times, and his talk besides is full of abuse and churlishness. Hardly could he live a moment without foul cursings. Not only does he cuff and curse, but he must also beat them with whatever comes to his hand, regardless of the suffering to the child. These conditions do not exist in poor homes only, but in honourable families as well. These faults are very prevalent. Just think of children brought up in such disgusting homes where blows and curses follow on the heels of each other: they will grow up habituated to the feeling of shamelessness, and the treatment they receive will be stamped one by one on their brains, and be perpetuated from one age to another. They will get this barbarism as an eternal inheritance.

2. *Doting love.*—Doting love has been the entire undoing of many children. There is no family rich or poor which is not guilty of this fault. When a child is very naughty his parents still persist in saying how he can amuse himself. Even when the child has been very incorrigible they will still say to people, how masterful our child is. They think this is love, ignorant of the fact that they have spoilt the child. And so as one day follows on another, the child does not know what it should do, and what it shouldn't do. How has he come to this pass except by the doting love of his parents?

When he goes to school later on the teachers, however great their ability, cannot reform this, his vicious nature of years, in a single day. Moreover when the boy sees that his parents do not control him, he more than ever regards his teachers' advice as empty wind.

3. *The habit of extravagance.* As soon as a child is born to well-to-do families he is immediately handed over to the care of the amah. These rustic and stupid women have no knowledge or education: and it is a great pity that those very precious children are in their company every day. What they always hear is impure talk. The parents think that as they have a nurse there is no need for them to look after the child. They not only do not see that their children are spoilt this way, but even say that families with money must act like this. And so when the child grows up he also has this spirit of extravagance. His whole conduct is one of violence, arrogance, and teasing. He has neither understanding of right conduct to others, nor any appreciation of humility. Is it possible he can change this temper when he enters school?

4. *Running wild.*—Parents as a rule look on their children as they would on pearls. Therefore children are allowed to do as they like, parents being loath to oppose them, and so they get bolder day by day. They will go here one day and there another day. Now they want to buy this, now that. They are after those useless and uninstructive things from morn till night. Parents are unwilling to reprove them by a

痛 [58]弄得小孩坐沒有坐相站沒有站相說話沒有長短做事沒有規矩 [59]什麼叫孝悌忠信禮義廉恥更沒有聽過 [60]你想這樣的小孩決沒有絲毫的家庭教育是可想而知

[61]即使把他送到學堂請問能夠改變氣質不能 [62]學堂裏的教員旣沒有另起爐竈的手段 [63]這家庭教育是不是關係很大麼

[64]總而言之小孩一生好壞的根基全重在德育這一步 [65]就是進了學堂他所學的功課樣樣都是第一自然一個上等學子了可是他在家庭的時候把我所說的種種毛病早已犯了即使全國的人進了學堂亦挽不了頽風醫不了薄俗 [66]所以要國家強盛固然在學校的教育要學校教育得美滿的結果非把家庭教育做根本不可

(三) 告訴學生的家屬

[1]現在科舉已經廢了 [2]考秀才考舉人考進士考翰林一概都停息了 [3]將來的秀才舉人翰林一概從學堂出身 [4]朝廷把學堂看的很重特設立一學部各省特設立提學使司 [5]又各省城設立教育總會各府又設立各府的教育會 [6]各縣又設立勸學所 [7]這是因爲什麼緣故 [8]無非是要我中國人人人進學堂聰明智慧學成本事可以替國家出力使貧弱的中國變爲富強 [9]所以一切家裏有兒子的都應當把兒子送入學堂

[10]但是送入學堂以後學堂和家屬的關係很要緊 [11]有許多話做家屬的不可不知我來細細講說一番

single word for fear of displeasing them; they almost have heartache themselves in that case. They fondle the children so that they do not know how to sit down properly, nor stand properly: and do not know how to conduct their talk, nor to regulate their actions. And as to filial piety, respect to elder brothers, loyalty, fidelity, righteousness, truth, modesty and shame, such words they have never heard. Just think if such children, who have not received a particle of home training, can intuitively know these things? Can their disposition be reformed in school or no? The teachers in the schools have no exceptional means of refining them. It is evident that home training is of exceeding consequence.

In short the child's welfare in the future depends entirely on the foundation of moral education. When he enters school, though the studies he learn be the best, and his natural abilities be of a superior order, yet because he committed the several kinds of faults I have enumerated during his home life, were the whole people of the country to enter the school they would not reform his degenerate habits, or cure his mean manners.

The conclusion is that the wish for a strong country must rest on the education in schools: and the desire that our scholastic education may bear an abundant crop cannot be attained without home education for foundation.

3. A WORD TO THE SCHOLARS' RELATIVES.

The Examination system has now been abandoned. The examinations for Hsiu ts'ai, Chü jen, Chin shih, Han lin have all been discontinued. The future Hsiu ts'ai, Chü jen, Han lin will all be college men. The Emperor regards schools most favourably, and has founded a Board of Education specially, and purposely established an Inspectorate of Education for each province. And there is established in every provincial city a General Educational Council: and each Department has its own local Educational Board. Again in every District there is the office for Advancement of Learning. What is the cause of this? No other than to get every Chinaman to enter college,-that their intelligence and wisdom may become capable, by education, and they be able thus to do something for their country, so that weak and impoverished China be transformed into a prosperous and strong country. Therefore every home with boys should send them all to school. Moreover after they have been sent to school, the connection between school and the home people is most important. There are many things the parents should not be ignorant of, which I will proceed to relate in detail.

12一要注意學生的功課 13這個功課不可躭誤一天幷不可躭誤一時 14學生眞正生病也就沒有法子 15至於應酬爹爹和哥兒可以自己去不要叫兒子去幹這些事情曠了功夫廢掉最寶貝的時候 16學生一天不上班第二天的功課就不對縫兒 17比方我們在茶鋪子裏聽一位先生說書倘若一天不去聽那書上講的曹操怎樣劉備怎樣就都不曉得頭尾了 18所以不躭誤功夫的學生功課必定好

19一要注意兒童入學的時刻 20學堂裏上班大概是早晨八點鐘 21八點鐘前十五分學生都應到齊等候上班 22所以學生在家必定要六點鐘睡起 23若不是這樣出門的時候必致慌慌忙忙記牢了這樣忘記了那樣 24更怕到得堂來早經教習開講 25遲到的要罰在講堂外直立了 26所以凡是有兒童在學堂的人家要格外起早不可怕辛苦不可怕煩 27起初覺得不方便一月兩月以後也就習慣成自然了

28一要注意兒童的面幷衣服 29兒童往往不曉得洗面幷整齊衣服全倚靠家裏人管理 30兒童天天從學堂回家要看看衣服靴子帽子等如有該當縫補之處立刻就替他縫補 31洗面要留心耳朶頸項都要洗得乾淨更要叫他漱口洗牙指甲常常替他剪去 32不可讓他沾染汚穢 33衣服稍不潔淨便要替他換洗不要叫他有臭氣 34頭髮天天要梳不要叫他擾亂像茅草一樣

35一要注意兒童的習慣的勞苦 36一個人要能受得住勞苦纔能做得成事業 37但勞苦必在做兒童時習慣到年紀長大纔不覺到爲難卽如學堂離家或者稍遠學生的家屬往往以爲不便不知這個正好操練走路的氣力

38一須知體操之益 39學堂裏教育分三種一德育一智育一體育 40甚麼是德育呢 41德育就是講究修德要兒童學做好人 42甚麼是智育呢 43智育是講究格致要兒童加

1. *Attention should be given to the scholar's studies.*—These studies must not be delayed a day, nay not even a short time. If the scholar is really ill, then there is no help for it. The father and elder brothers must attend to social intercourse, and the boys must not attend to such things, wasting their opportunities and losing most precious time. If they miss one day from class, the work of the next day will not fit in. To give an example: when we are in a tea-house listening to a story-teller reciting stories, if we absent ourselves one day, we shall have lost the thread of the narrative, and how the books unfold the doings of Ts'ao Ts'ao and Liu Pei. The scholar therefore who does not delay his work will do his lessons well.

2. *Attention must be paid to the boys' punctuality in going to school.*—As a rule classes begin in school at 8 A.M. The scholars should all be present a quarter to eight, ready to join the class. Thus they should get up at home at 6 A.M. If this be not done, they will be all in a flurry when they go: they will remember one thing and forget another. More especially when they come to school the teacher will already have begun teaching; so the scholar will have to be punished by standing outside the lecture room. Therefore all families with boys in school should get up specially early, and not fear a few hardships or bother. In the beginning it may be found inconvenient, but after a month or two people will get used to it, and it will become natural.

3. *Attention must be paid to face and clothes.*—Boys often take no heed to washing their faces and arranging their garments, but depend entirely on their home people to look after them. Every day when the boys return from school their clothes should be looked at, shoes, caps, etc.: any place needing mending should have it done on the spot. In ablutions care must be had that the ears and neck are also washed clean. Above all the mouth must be rinsed, the teeth washed: the nails must often be trimmed. He must not be allowed to get dirty. If his clothes get the least dirty they must be changed and washed, so that he may have no smells. The hair must be combed daily, so that he may not be dishevelled like the wild sedge.

4. *Attention must be paid to habituating the boys to hard work.*—If a man is capable of hard toil then he can put through any work. But hard work must be learnt during boyhood, and consequently when one grows to be a man it will not be felt to be operose; as for example, when the school is some distance from home, the relatives often think it very inconvenient, forgetting that this is good exercise for becoming a good walker.

5. *The advantages of drill should be known.*—Education in the school is divided into three kinds: moral education, intellectual education, physical education. What is moral education? It is a study of the cultivation of virtue with a view to training the boys to be good men. What is intellectual education? It is a study of the sciences with a view to increasing the intelligence of the boys. What is physical education? It is

添聰明 [44]甚麼是體育呢 [45]體育是體操要兒童身體壯健不做病人 [46]體操是體育的一種 [47]不必習器械體操要翻槓子跳木馬爬平臺走天橋所習學的體操不過是游戲體操柔軟體操各種 [48]學過體操之後必定身體強健不至有別項毛病 [49]體操並不要十分用力 [50]除非有肺病的不便運動若是小毛病正要靠體操活潑 [51]曾看見因爲體操受傷的麽 [52]體操只有益處沒有壞處 [53]不可不知

[54]一須知兒童半途退學最不上算 [55]學堂裏栽培學生譬如花園裏栽培樹木 [56]學生進學堂以後功課一天一天好起來 [57]漸漸功課完全了就畢業 [58]譬如樹木先發苗慢慢的開花慢慢的結果子 [59]所以學堂裏的學生總要望他畢業這纔不枉費了一番栽培 [60]若是半中間退了出去平日用的經費教習的一片苦心都棄之東洋大海 [61]只因爲有一種沒有常性的父兄今年叫子弟進東邊的學堂明年又叫進西邊的學堂如此跳來跳去若是學生都是這樣學堂中永遠沒有畢業的日子 [62]那一種跳來跳去的學生也變做游學生染了滿身的脾氣學問一點兒沒有

(四) 說日本女子教育

白葭

[1]近來咱們中國女界提倡辦學堂辦報辦女子職業集股辦女子國貨公司的事漸漸多起來了 [2]咱們報上常有這種新聞這是中國的好現象實在是可以歡喜的 [3]可是

the exercise of the body with the view to making the bodies of the boys strong, so that they be not invalids. Gymnastics are one kind of bodily culture. There is no need to exercise such gymnastics as to turn on the horizontal bar, to jump the wooden horse, to climb the high platform and to cross the high bar, but the gymnastics that have to be exercised are only games, and every kind of gentle drill. The body will be much more robust after physical training, and be free from any ailments. There is no need to overtax one's strength. Except lung trouble which may militate against sports, physical exercises must be done in case of minor ailments, for the active circulation of the body. Has it ever been seen that the body has been injured because of physical exercise? It really is nothing but gain, without harm. This should be plain.

6. *It should be evident that scholars gain nothing by stopping half way in their studies.* Students who are trained in colleges, may be likened to the culture of trees in a flower garden. After they have entered school their work improves day by day. And when their studies are completed little by little, they graduate. Like a tree for instance: it first puts forth shoots, and gradually opens into flowers and in time bears fruit. Therefore we must look to the students in college maturing, the only end that will justify that not a single act of training shall have been done in vain. But if they stop short half way, the ordinary expense, and the teacher's labour will be thrown into the sea. It is only when a class of fickle fathers and brothers send their little ones to school, one year here, and another year there, jumping from one place to another in this fashion, and were all the scholars to act in such a way, there would be no graduation day in any college. Such a class of shilly-shallying students would become wandering scholars, and their whole character would get tainted with this disposition, without a speck of education.

4. THE EDUCATION OF WOMEN IN JAPAN

BY WHITE GRASS

Recently the number of those in the Chinese Women's World who advocate the establishment of schools, papers, women's professions, and the collection of subscribers with the object of promoting companies of women's national industries, has been gradually growing. Our paper often contains such news, and it is a good augury for China, and a thing to be really glad of. But the most important matter in every

不論辦什麼事頂要緊的是人要有程度 [4]程度從那裏來 [5]是從學堂來的 [6]辦學堂暫時不要程度太高因爲程度高不是一天辦得到的 [7]應該赶緊造就那大多數有普通知識的人 [8]第一是學堂只好借用地方公產不好動土木的工程 [9]第二是請教習不好花大薪水 [10]第三是學堂要辦得有精神

[11]做報的今天拿日本女子教育的情形詳細說一說 [12]日本女子的職業也說一說 [13]而頂要緊的就是女子有了教育可以帮助他的丈夫可以教他的兒女 [14]兒女有了家庭教育到學堂去就不至於做劣等生不能受教育 [15]那就眞可以造就無數人才所以女子教育簡直是比男子還要緊的 [16]有好多人說日本的女子教育是奴隸教育何必去崇拜他 [17]做報的以爲日本女子教育的宗旨是造成賢母良妻 [18]中國能人人有賢母良妻已經就好極了 [19]等到中國將來也同日本怎麼強然後一步進一步去學歐洲美洲豈不好麼

[20]日本國從前也沒有女學 [21]到明治七年在東京特設女子師範學校這是日本女子教育的起點 [22]那時候因爲是初次創辦沒人知道女學的關係報名的人很少很少 [23]於是管理女學的人向通國各處勸諭募集女學生很費經營 [24]後來慢慢的一天推廣一天女學校就漸漸的多了但是還不能普及全國 [25]到明治二十年建立女子職業學校專授女子適用的職業 [26]所得的利一半歸學堂一半歸學生 [27]所有製造的精品屢次陳列在各國和本國的博覽會會場中 [28]女學生受銀牌獎賞 [29]天皇皇后皇太子妃也都親臨觀學 [30]從此全國的人都感動入女學的就逐年加多了 [31]各校中女教習佔

undertaking is to have a standard. How is a standard obtainable? Schools alone supply it. Too high a standard must not now be set in planning our schools, since a high standard is not attainable in a day. What ought to be quickly done is to prepare the majority of scholars in general subjects. The first thing is to borrow some public buildings for a domicile rather than start building operations. The second thing is that when teachers are engaged high salaries should not be paid. And the third essential is that schools must be organised with spirit.

We insert at some length to-day an account of the state of women's education in Japan. We also touch on the professions open to women in Japan. The most important point is that women should have an education so as to be able to help their husbands, and teach their children. The children who have home teaching, will then not be vicious scholars in the schools, such as are incapable of receiving instruction. In this way we shall create an abundance of educated people, whence it is evident that the education of girls is even more important than that of boys. It is commonly held that the education of Japanese girls is the education of slaves, and so why esteem it. But the writer maintains that the aim in Japan of educating girls is to produce worthy mothers and virtuous wives. Well were it for China if every man had a worthy mother and a virtuous wife. When China in the coming days is also prosperous like Japan, and so able gradually to go to Europe and America to study, and make progress, it will be well.

Nor had Japan in the past any education for women. It had its beginning in the 7th year of the Meiji era, when Normal schools were established in Tokyo for this special object. Because it was the initial time of founding girls' schools, many failed to realize its importance and so there were but few applicants. Meantime those who managed the girls' schools circulated broadcast over the empire exhortatory pamphlets to gather more girls into schools, and went to great trouble over the matter. Gradually the conditions improved day by day, and schools for girls increased step by step, but still they had not spread over the empire.

Industrial Schools for Girls were started in the 20th year of Meiji, to specially prepare girls to be fit for occupations. The profits were to be divided, as to half each, between the school, and the students. The choice articles that were made were displayed several times in the Exhibitions, both at home and abroad. Students gained decorations and prizes. And the Empress and wife of the Heir Apparent themselves went to the schools to see them. Hence the whole country was influenced, and students increased yearly.

多數如女子師範學校和女子高等師範學校所附設的小學校幼稚園都是女教習[32]
就是醫院中的司事也是女多於男[33]又如電話所繅絲場織布局火柴公司捲烟廠印
刷所也多半是女子經理的[34]又如商店理髮裁縫刺繡雕刻圖繪以及旅館會計也是
女多於男[35]諸位想想倘然沒有普通應用的學問沒有強健活潑的精神能夠辦得了
這許多事嗎[36]也都是因爲女子不纏足手輕脚健血氣流通所以疾病也沒有可以辦
事[37]又因爲人人受教育有普通知識又有詩書禮樂的涵泳陶養他的性情所以雖是
女子和男子有一樣的本事

（五）稅纏足以設女學

[1]有人作過一首詩這一首詩的意思是說女人纏足的難處[2]詩上說道

苔陰小立按雙鬟　貼地弓鞋一寸灣
行轉長途無氣力　累人扶着上孤山

[3]看起這一首詩來那纏足的女人就是站立一會兒的工夫都倚靠人扶着他[4]倘若
從山裏跑出一隻猛虎來就活活的被他吃了[5]看起來那小足的女人只是比死人多
一口氣了[6]婦女們纏足男子抽鴉片烟這四萬萬人裏頭都是無用的廢物居多了[7]

Female teachers are largely employed in the schools and Normal Colleges, in the primary departments attached to high grade Normal schools; in Kindergarten schools only female teachers are employed. Even in the hospitals there are more female than male attendants. Again, in such as the telephone offices, silk filatures, cotton works, match manufactories, cigarette manufactories, printing establishments, women fill more than half the positions. Further in the hotels, barber shops, tailor establishments, embroidery works, engraving and picture printing, even to the clerks in the hotels, women are more numerous than men. Just think of it. Were they not equipped with practical education, were they without vigorous health and activity, could they undertake all these matters? That they could do so was further owing to the fact that their feet were unbound; having dexterous hands and nimble feet and a good circulation, they therefore were also free from ailments and able to work.

Again, because they all had been educated and were possessed of general knowledge, and moreover since they were inspired with poetry and music which helped their spiritual nature, therefore though they were women, yet were they equal to men in ability.

5. LEVY A TAX ON FOOT-BINDING TO ESTABLISH FEMALE EDUCATION

Some one wrote a verse, describing the difficulties of females with bound feet which runs thus,

"Standing for a while on the moss and combing her hair into two knots,
Her one inch long bow-like shoes touching the earth,
Without enough breath to take a long walk,
When going up the hill resting on others for support."

It will be observed from this poem that the foot-bound woman, when she stood up for a little while, did so by leaning on another for support. If a fierce tiger were to rush out from a mountain, she would be eaten up there and then. Looking at the matter from this point of view, the woman with the small feet differs from a dead person only in that she has breath. Women binding their feet, and men smoking opium, worthless rubbish both, form the bulk of our four hundred millions.

現因大烟是實行禁止了女人還是纏足 8況且這個纏足的風俗全地球九萬多里只是中國有這個惡習別的國度都沒有這個奇怪的事情 9至於女學天下各國都有惟獨中國輕看這件事情偏要守住女子無才便是德那句話兒這不是很糊塗麼 10要說中國害人的事情共有三件就是八股纏足抽鴉片烟 11八股是早已廢掉了若說纏足這件事情已經奉過上諭應當斷絕的 12但是中國人的脾氣不懼怕皇上只懼怕官府 13皇上說甚麼好像沒有聽見非由官府用壓制不可行 14如現在禁鴉片烟固然辦的太暴章程也訂的太利害他們抽鴉烟的人也受了逼迫 15不知咱們中國人非這們蠻來不可 16要是皮鬆肉緊慢慢兒禁戒管保禁止不了 17不信請看那纏足的事情 18上諭下了三四年了到如今怎麼樣呢 19婦女們不但已經纏足的不肯放開就是沒有纏的還是要纏 20難道中國的百姓眞敢背逆上諭嗎 21皆因官府不着緊緩緩的辦理 22照這樣和和平平原是好意思可惜中國人受慣了壓力須用壓制的手段纔行 23所以要禁止纏足必按照禁鴉片烟的法子辦理纔好 24現在想出一個稅纏足的主意來和大衆商議

25中國人的性質不懼怕被打只懼怕罰錢 26打他呢他可以忍受疼痛 27你要罰他他很捨不得出錢 28現在北京的地方大半是用罰 29從外面看起來彷彿是窮急生風其實很有道理 30大凡辦理新政所苦者就是沒有銀錢 31倘若有銀錢事情就不愁辦不了 32如果罰來的錢不辦公益的事情這樣是不合理 33若與辦爲國爲民的勾當熱心

Opium now is really suppressed, but women still go on binding their feet. Further China alone of this whole earth, ninety thousand and more li in extent, has the pernicious habit of foot-binding; other countries haven't got this notorious thing. But as to female education every other country has it, it is China alone that despises it. Rather they count it virtue to keep women without training, which is an extremely foolish view.

To speak of those things that injure people in China there are three matters altogether: the eight-rimed essay, foot-binding, opium smoking. The *paku* has been abandoned long since. As to this matter of foot-binding, ever since the Edicts have been received, it should have been abolished. But the temperament of the Chinaman leads him not to fear the Emperor, but to have fear of the officials alone. Whatever the Emperor may say, goes as though unheard. Without pressure from the officials it is not possible to do anything. I admit the present effort to suppress opium is too violent truly: the regulations were framed too severely, and the opium smoker may justly be said to suffer persecution. But you don't realize that our Chinese can't be dealt with except in this barbaric way. To deal with them half-heartedly, and suppress opium slowly, would never lead to suppression. And if you are not convinced just look at this question of foot-binding. The Edict has been issued three or four years, but with what effect up to now? Not only are the women, whose feet were already bound, unwilling to unloose them, but those who were not bound even wanted to bind them. Is it possible that the Chinese people dare truly to transgress the Royal Command? It all arises from the slackness of the officials, and their dilatory way of acting. The idea of administrating, in a pacific way, is intrinsically a good one, but unfortunately the Chinese people have grown accustomed to a compelling force, and force must be used before success can come. Therefore the method used in the suppression of opium must be followed in the eradication of foot-binding.

I have thought out a principle for levying a tax on foot-binding, and offer it for your consideration just now.

The Chinaman by nature is not afraid of a beating, he only fears a money fine. Beat him, and he can bear the pain. But if you fine him, he is most loath to pay any money. At present, in Peking the general practice is to fine. According to a superficial view of the matter it looks as though the officials were on their beam ends and lacked money; but really this method is based on a principle. As a rule the difficulty in operating a new administration is lack of money. If there be ready money, there can be no anxiety about failure of action. If indeed fines are not used to carry on public benefits, it would be most illogical. If they were

的君子還情願捐錢呢漫說罰那有罪過的人了

[34]我的意思是訂出一個章程來誰纏足就是誰的稅 [35]若怕花錢就不纏足要纏足須花費 [36]纏足的錢內中分三等一年收一回稅 [37]上等人一年出洋五百元中等出洋三百元下等出洋一百元 [38]有一個人算一個人 [39]分等的法子不論做官不做官是專看家資多少 [40]倘不出稅錢必要快快放脚 [41]漏稅的越發加倍罰錢 [42]倘若有錢的富家情願花錢不情願放足只可隨他的便罷了 [43]稅纏足所受的錢可以充女學堂的經費

[44]女學振興也可以挽回風氣 [45]據我看起來誰情願白白的花費許多錢 [46]這樣辦起來纏足這個陋習或者有一點起色也未可知

[47]我們中國所立的女學堂程度也沒有很高的功課也沒有很完全的和外國比較自然差的遠 [48]但是有學堂總勝過沒有學堂 [49]先要設立起來就不愁不出人才了 [50]現在官立的女學堂甚少 [51]已經立的差不多都是民立的 [52]也有設立了不多時就停止的 [53]追究因由都是沒錢的緣故 [54]但使有錢惠與女士也不死了 [55]女學堂何至這樣艱難呢 [56]果然稅纏足的事情眞能夠實行不要滋擾生事也不要殉情面 [57]公公正正的收這個纏足的稅錢不論你是甚麼人都是一樣看待大衆算一算這個稅錢的款子也就不少了 [58]由女界生發出來的也在女界上花費可以叫出錢的人不起怨恨的心 [59]女學發達未必不由這個上頭起點 [60]這不是一舉兩得的事情嗎 [61]現在的天足

devoted to matters concerning the welfare of country and people, gentlemen zealous in doing these matters would still be willing to contribute money, and it goes without saying that lawbreakers shall pay their fines.

My object is to fix a set of regulations for levying a tax on any one who binds the feet. If they fear to spend money, then they need not foot-bind. If they must go in for foot-binding, then they must pay the tax. There will be provision for division into three classes, and for the collection of the tax once a year. The superior class will pay $500: the middle class $300: and the lower class $100. One person to reckon as one person. The method of division into classes looks upon the family ability to pay, and not to whether the individual is an official or no. Those who do not pay the tax must forthwith unbind the feet. Those who neglect to pay must have their fines doubled. As to any wealthy families being willing to pay this tax rather than unbind the feet, there is nothing for it but to let them do so. What money is received from the levy on foot-binding can be apportioned towards the expenses of female schools. With the prosperity of female education manners may also be rehabilitated. In my opinion, let us act in this way, for who is there who will be willing to spend a lot of money without any object. Following this mode of action it may be possible, although we cannot be certain, to improve slightly this low custom.

The standard of women's schools established in China is not very high, neither is the course of any very complete, being far and away inferior to those in foreign countries. Still the fact that there are schools is far better than being without them. Let us first establish them and we shall not worry that talents are not being trained. The officially founded female colleges are very few at present. So far almost the whole have been established by the people. And some that had not been opened long were closed down. An enquiry revealed the lack of money as the cause. Still if there be funds, the Hui Hsing schoolmistress will not die. How is it that female schools have come upon such difficulties?

Positively the levy on foot-binding can be put into practical operation, without exciting trouble, or courting favour. The funds from this levy on foot-binding collected impartially, from every one, treating all alike without respect of persons, will amount to not a little, as all may compute. To spend on women's sphere what is produced from the women's sphere will not arouse the hostility of those who have to pay. The progress of female education will probably start too from this point. And so this measure will kill two birds with one stone.

會設立也不少還算是民辦的並與官府不相涉[62]要是講打不講罰[63]你想那纏足的婦女他們皮肉破爛暗地裏一輩子受的軟刑再要打他心中不忍[64]除掉這個收稅錢的法子再沒有別的法子了[65]如果眞要辦這件事還是地方官出頭[66]一年之內四季一季查一回那情願出稅錢的一回交不淸分四回交一季交付一回[67]這樣辦法不到十年定然纏足的婦女連一個都沒有[68]女學也可以從此興盛了

(六) 說露天學校

[1]現在我國第一件最要緊的事情是什麼想諸位大概都知道的就是普及教育[2]普及教育這幾個字說來也有好幾年了[3]爲什麼還沒有普及諸位應該知道[4]無論通俗教育學校教育都少不了兩種要素一種是人才一種是經費[5]我國現在人才有限經費有限這個教育怎樣能夠普及呢[6]所以鄙人對於這件事情非常着急要想設法解決這個難問題[7]近來得了一個極好的法子既不要增添經費也不要增添人才能夠使受教育的人比較現在加多一二倍[8]諸位聽了鄙人的這句話一定不大相信因爲前面既說各種教育都少不了人才同經費此刻又說不要增加經費同人才能夠增加受教育的人[9]這個豈不是自相矛盾嗎[10]諸位這個裏頭是有一個緣故的[11]請諸位不要性急待鄙人慢慢說起來

At the present time too not a few Anti-Footbinding Societies exist, which are the people's work, and have no connection with the officials. As to the alternative suggestion of beating and not fining! Consider those bound-feet women, with their skin and flesh lacerated, who suffer a life-long punishment silently, no one will tolerate the suggestion to beat them as well. As a matter of fact, there is no other method but this one of fines. If this method is to be put into operation, the district official must take the lead. In the course of the four seasons of the year, an enquiry must be had at one season: those who are wishful to pay money, if they can't pay up at one time, let them do it in four payments, one payment a season. Acting on this plan, in less than ten years, it is certain there will not be left a single woman with bound feet. And besides, women's education will flourish henceforth.

6. OPEN AIR SCHOOLS.

I imagine that all of you, gentlemen, realize that universal education is probably the most important consideration for the Chinese at present! The words "make education general" have been in our minds for many years. You should know the reason why education is not yet universal. Two things are essential in all education, whether it be the popular or the scholastic, one is talent, the other funds. There being only a limited supply of talent at present in our country, and funds being scarce, it is not easy to spread education universally. Therefore as I am particularly keen on this matter, I want to find some method of solving this difficult problem. An excellent plan recently occurred to me, which would not necessitate increase of expense, nor demand more talent, but which would increase two or three fold the number of those who receive education. I fear you will not half believe this which I say, since I previously said that in all education talent and funds are necessary, but now state that the number of those who receive education can be increased without increasing funds or talents. Are the two statements not self contradictory? There is a reason for this, gentlemen. Pray do not be impatient, but listen as I try to explain.

[12]諸位要明白這個道理先要知道兩層的意思[13]第一應知道的是教育經費同教育人才雖然沒有增添向來有的也沒有減少[14]第二應知道的是現在學校裏頭授課的時候每天至多不過六個鐘頭[15]這兩層意思明白了然後可以說這個方法[16]這個方法幷沒有別的講究不過利用現在各處所有的學校[17]除了單級小學外凡有三四個職員的於每天散課以後在學校左近的空地上設一個露天學校教授一般貧苦人家的孩子[18]諸位要知道現在這個時候不要說沒有許多學校教育這一般貧苦人家的孩子就是有了那貧苦人家的孩子也不能夠享受這種教育因爲貧苦人家的孩子都要帮着他們的父母做工不特沒有學費若要他們整日去讀書除非要出工錢給他方纔能夠[19]至於露天學校就容易辦了[20]上課的時候少每天不過一兩個鐘頭不妨礙他們做工的時候學生就容易招了[21]設備也容易既不用校舍也不要聘請教員[22]學生們也不用制服[23]只要在上課的時候預備一個水桶一個水勺二三個面盆使他們淨淨手洗洗臉也就覺得好看了[24]課堂就在空地上既然省費又見寬舒光線也好空氣也好[25]學生們桌子椅子一概都用不着只要一張方桌放幾冊書本豎一根木桿掛一塊黑板以便教員應用[26]這個學校就可算完備了[27]這個辦法無論什麼地方都可以辦[28]各種學校裏頭的職員果然能夠辦就是各種團體裏頭的職員以及一般有普通知識熱心於教育事業的都可以辦[29]諸位想想看現在我們中國人人都知道人才少經費少要多辦學校是沒有力量所以教育不能夠普及[30]如今有了這個法兒人才經費都不用愁了只要我們全國學校裏的職員以及其他熱心教育的志士們大家都用一點心兒從這露天學校上盡力的做去受教育的人一天多一天[31]教育普及這一

If you gentlemen would understand the principle of this, two things must first be apprehended. The first thing to remember is that educational funds and human materials already exist, though they have not been increased, yet there has been no decrease of what existed before. Secondly, that the time for receiving instruction in the schools is not more than six hours a day in any case. Once these two points are clear then we can go on to explain this method. The method has no other meaning than to increase the practical usefulness of the existing schools in every district. Every school, except the primary grade school, that has three or more on the staff, should establish open air schools, in some open ground near at hand, every day, on the dispersal of the regular school, where the children of the poor could receive instruction. You gentlemen should know that at the present time, without touching on the fact that there are not many schools for the education of the children of the poor, and if even there were schools, the children of the poor could not get this education, because they must help their parents by working: and not only are they without school fees, but if they must go to school the whole day, they cannot do it unless they are paid for it. But in the case of the open air schools the difficulties disappear. As the time required for study is short, not more than one or two hours a day, and should not interfere with their regular work, scholars would be found easily. And the necessaries for the schools could be found without trouble, as there would be no need of a school house, nor any need to engage paid teachers. Neither would the scholars need to provide uniforms. There would be need only to provide when they come to school a bucket of water and a ladle, and two or three wash basins, so that they can have clean hands, and clean faces, and this will give them a bonny appearance. Seeing that the teaching place is in the open it will be economical: moreover there would be elbow room, and the light would be good, and the air pure. There will be no need for stools and tables for the scholars, a square table would be needed for placing a few books on, and a pole put vertically for hanging the blackboard for the convenience of the teacher's use. This school would then be complete.

This method of action, can be put into operation everywhere. Of course the staff of every kind of school will be able to carry it out, as well as the staff of organized institutions, and those who are possessed of general education and keen on the business of education will all be able to manage these schools.

Please consider this, gentlemen! Every one knows that talent and funds are scarce in China at present, and it is not possible to open many more schools and so it is not feasible to extend education widely, but there is no need to worry at all if this method be adopted; the only need is that the staffs of the schools in the whole empire, and others who are earnest in the matter of education should all use a little effort and exert their energies by means of the open air schools, so as to

件事情就不難辦到了[32]願諸位大家注意這個露天學校那是我們中國國民教育的基礎呢

[33]有人說學校必須要房子的沒有房子等到天氣炎熱或是風雨雷電的時候就不能夠上課而且恐怕來往閒雜人等攪亂了用功的心思所以露天學校的名詞雖很新鮮恐怕是不能實行的[34]這個不然[35]諸位要知道露天學校的名詞雖是從前沒人用過但是這種辦法是早已通行了的[36]你不看見上海幾條大街上有空地的一處處都叫說書的唱戲的賣西洋景的佔滿了[37]并且許多沒有坐位又是要錢的來的人還是整百整千也不怕人攪亂他[38]這就明明是一種露天學校[39]不過辦法不對就有損無益了[40]若是天氣炎熱各學校也是一樣要放暑假[41]大風雨雪一年裏頭平均不過五六十天[42]這就作算抵過各學校的星期放假罷了[43]所以我說露天學校是坐而言就能起而行的

（七）教育部訓誡日本留學生的話

[1]近來看到報紙上說道留學日本的各學生因為中日（交涉困難 事情難辦）深怕國家體面和自己權柄有了損失特地開會（討論對付的計畫 講究對他的辦法）[2]並聽得有預備（全體 通同）回國的話[3]諸位學

increase daily the number of scholars who receive instruction. It will not be difficult in this way to make education universal. Would that all of you, gentlemen, were convinced that the Open Air School is the essential for the education of our Chinese people.

But some may say that schools must have houses, since if they have no cover they cannot hold classes when the weather is very hot, or during storms of wind, rain or thunder; morever they fear that the coming and going of idlers and such people would disturb the attention of the scholars, and so whilst the name of the open air school is very taking, yet it is feared nothing can come of it. This does not follow. You should remember that whilst the name Open Air School, has not been in use before, still this method of teaching has been in vogue from of old.

Don't you see that in many main streets of Shanghai, where there is any empty space it is all full of story-tellers, theatricals, picture galleries? Though many have no seats and further have to pay for the shows, still they come by the hundreds and thousands, and they do not trouble about being bothered. This manifestly is an Open Air School. The only thing is that this method is not right, as it is injurious and does no good.

If you make the objection that the weather is very hot, the reply is these schools will have holidays then, as is the case with every school during the heat. Great winds, rain and snow on an average only happen on about sixty days in the year. And this would counter-balance the week-ends of the other schools.

Therefore I maintain that the open air school is theoretically possible and practically workable.

7. ADMONITION TO THE STUDENTS IN JAPAN BY THE BOARD OF EDUCATION

We have seen it stated in the papers recently that all the students in Japan opened a special session to discuss their course of action, because of the difficulties between China and Japan, which they much feared threatened the honour and integrity of the Government. We have moreover heard that they are preparing to return in a body to their country. The zealous patriotism of all the students has stirred

生愛國的熱心（激於心中 搖動於中）所以有這樣萬不得已的（計畫 辦法）我們又何忍再加最很的責呢
[4]可是國家大事有不是諸位學生一時的（感情 感動）所能夠成事的 [5]明明知得不能成事
而喊叫奔走白白的把光陰廢了學問荒了於國家沒有益處於自己先就受了害了 [6]
所以本總長不能不代諸位學生可惜的就是這個緣故
[7]從歐洲打仗以來所有（近世紀國際競爭 近百年國家與國家爭鬧）的各大問題全要斷決在鐵槍紅血主義之下
[8]而這種（國際 國家與國家）問題的（起原 起頭）早就在人類生存的歷史上既不是一朝一晚的事情
又不是一手一足的力量 [9]所以凡是（解決 斷決）世界（競爭 爭鬧）的各大問題與其由（國際戰爭 國家與國家打戰）的
結果上去求不如由人類歷史上的精神（知識 聰敏）上去求 [10]怎叫人類歷史上的精神（知識 聰敏）
呢 [11]就是世界學術的（競爭 爭鬭）[12]既要講到世界學術的（競爭 爭鬭）先該知道我們中國現在勢
力不能（競爭 爭鬭）是從根本上的（積弱來的 軟弱而來）[13]而根本上的所以（積弱 軟弱）是從幾十百年的人物
歷史相傳（來的 而來）[14]總之學術上的破碎不全實在是一個（主因 原因）我們也不必遮瞞得
[15]現在代國家（前途 以後）計算正要望着諸位學生發奮（求學努力前程 讀書用力前進）以（吸輸 收來）世界學術的新
（知識 聰敏）來作全國人精神（知識 聰敏）上根本（刷新 振新）的計畫 [16]凡是父老兄弟所以忍耐而沒有法
想的最後的（希望 指望）就在諸位學生的身上 [17]總得望諸位學生的腦筋和手腕可以把國
家救過來 [18]所以代諸位學生計算應得牢牢的定一個用力讀書救國的決斷心纔好
把眞正愛國的血心（貫通 打通）成一個 [19]更要保住了深沈最遠之志氣並且忍辱做大事的
（態度 樣子）[20]凡是現在（國際 國家與國家）的種種（激刺 刺我）的事都是諸位學生精神（知識 聰敏）上的好先生和
好朋友 [21]諸位還該重重的謝他厚賜 [22]而自己越發要（奮發 用力）勉勵對外可以應世界學

them to the depths, and so they propose this impracticable method of action; neither can we endure to blame them very much for it. Howbeit the great affairs of Government are not such as can be settled by a transient outburst of the students. Since it is clearly evident that they can't be so solved, your shoutings and rushings lead but to a waste of time and confusion of your studies, a proceeding of no advantage to the country, and a harm to yourselves primarily. Therefore for this reason we can't refrain from pitying the students in their own interests.

From the time of the European war all questions of international strife, within the last century, have been decided by blood and iron. And besides, the beginnings of all the points of international strife, having had their roots early in the history of the life of races, did not spring up in a day or in a night, nor were they the work of one man or a single individual. Therefore those desiring to weigh the results of the fruits of the great questions of strife in the world, had better search for them in the realms of knowledge and spiritual ideas as seen in the history of human races. But what do you mean by the spiritual ideas in the history of the human races? Nothing but the world-struggle in the art of education. Since we want to refer to the world-struggle in the art of education, we should first remember that the present futility of China in the struggle arises from the weakness of its foundations. And the causes for the weakness of the foundation come from the inheritance of men and things passed down through many centuries. In a word we cannot hide the fact that the decay in, and incompleteness of the art of education do not lie truly in one specific cause.

At present in planning for the future of our country, we must just look to the students to be zealous in their studies and make every effort to progress, to the end that they may receive the new enlightenment of the world in the art of education, and become helpers of the whole people in the empire, in planning a new foundation. And so the fathers and brothers are waiting patiently, being unable themselves to think out any final schemes, and fix their ultimate hopes on you students. They hope that all of you students without fail will rescue the empire by your brains and hands. Therefore we think you should make up your minds firmly to study with vigour, as a preliminary to devising methods for saving the country, and then you will be able to unify all into one by this life-giving patriotism. Above all you must preserve a profound and far-seeing resolution, and an attitude of forbearance of insult and of doing great things. All the international troubles are, after all, good monitors and friends to the spirit and knowledge of all you students, and you should be very grateful and thankful for them. Moreover you yourselves must use more effort and endeavour than ever, so that in regard to foreign things, you may become ready to acquire the forces of the world's struggle in the educationary arts,

術（競爭/爭鬬）的（趨勢/大勢）對內可以做國家（濟變圖強/定亂自強）的（作用/本事）這就是諸位學生全體的（重責/擔子）不可不發奮而（猛省/用力）自查的

23 要是諸位學生不在這上着想（因/而）爲這一時候國家的危難你們失去知覺的能力以致做出那種幼稚國民的行動長吁短嘆的大家廢學回國眞的和報紙傳來的話一樣

24 可就把我國將來的人物學術所靠着以爲競爭生存的準備的 25 先由諸位學生自己毀棄了 26 豈不是叫全國父老兄弟大大失望麼 27 而且諸位學生所商議的說是國既亡了要學何用呢不知要想國家所以不亡全靠在這學問上頭 28 講求學問與愛國並不是兩件事 29 惟極力求學纔可以救亡 30 諸位學生須知道今日的國際上還有容留諸位學生到別國去求學的地位就是我國不亡的保證 31 不過這種事機已經不可多得所以這個時間是要格外的寶貴 32 倘若不能稍爲忍耐些大家（任意所爲/那麼一鬧）把精神知識上的生存要素全丢掉了這是叫作自殺辜負於國家很多還算得什麼愛國呢

33 再本總長更有不得不告訴諸位學生的就是諸位學生住居別國凡有更動都要給友邦人所注意的 34 從近的說是國體所關 35 從遠的說是（代表國民的性質/國民根性所伏） 36 留心國事的且要看諸位學生的行動來卜我國的前途由此預備對待中國的方法 37 所以很盼望諸位都要知道國（家/步）的艱難萬不可趁着少年的意氣處心積慮總要專在學問上痛下工夫 38 除此就沒有救國的方法了 39 望諸位學生仔細想想 40 從前羅馬國衰弱的時候得了加富爾和瑪志尼一般人就成了意大利的獨立 41 德國被法國打敗而國裏的學生極力在學術競爭上用工夫後來終究變成強國 42 就把日本說起來他們維新以前豈不是一個弱國 43 後來靠着伊籐一般人從歐美留學回國刷新一切政治以致

and in regard to home affairs to be able to serve the country in times of revolution and prosperity. Seeing these are the responsibilities of the whole body of students, you should therefore maintain ardour and energy in self discipline.

If you students have not been thinking on these lines, but because of the temporary difficulties of the government have lost the power of self-command to such an extent as to make your actions of the nature of kindergarten citizens, and ever sighing and groaning, abandon your studies and return home, thus confirming the reports spread by the newspapers. In which case, all you students will be the first to destroy the coming talents and future scholarship, on which our country is depending for its equipment in the struggle of existence. Won't this cause our fathers and brothers throughout the country to lose entire hope? Moreover, what all of you students have under discussion, asking what use is there in studying, since the country has perished, forgetting that the wherefore of the country's not perishing rests entirely on this matter of education. The pursuit of Education and Patriotism are not different things. It is only by the utmost energy in pursuing education that decay can be arrested. You must know that in international relationships offering the opportunity of sending our students abroad to study, lies the sure guarantee of our country's existence. This kind of chance we have not often had in the past, therefore the time is especially precious. If you cannot command a little patience, but take any sudden fit to abandon all your spiritual knowledge, which is the essential of permanence, it would be nothing but an act of suicide, and a great ingratitude towards the country; thus could you still be regarded as patriotic.

Further, we have another matter we must tell you students, which is, that all the actions of the students who live abroad are watched by the people of friendly countries (our neighbours). This directly concerns our nationalism, and indirectly will show the character of our people. Those who have the interests of national affairs at heart, generally watch the conduct of all of you students, from which they prognosticate the future of our land, and prepare plans of action to deal with us. For these reasons it is greatly to be hoped that, all of you students, being mindful of the country's difficulties, will on no account, follow the dictates of the spirit of youth: but that your deep thought and great anxiety will all go towards making most of the time of training. We beg all of you to think carefully. When the Roman-empire was decrepit in times past, it gained such men as Cavour and Mazzini, and so won an independent Italy. Germany was conquered by France, but the students of the country strove with all their might, in the art of education vying with each other in their application, and later on made at length a strong country. To refer to Japan before it had become new, was it not a very weak country! Afterwards by the aid of such men as Ito, who on returning from

有今日的強盛 [44]凡此都是我們的榜樣應得跟他們學

[45]至於交涉的困難政府負完全的責任 [46]就是弄到萬不得已也必定叫諸位學生得一個安全的地位 [47]海外的傳聞大半是靠不住的切不可因爲一時的激刺各人自己先紛擾起來 [48]這就是本總長的厚望了

(八)兒童學堂生活一日記

[1]諸位諸位小兄弟們小姊妹們快快進學校去讀書呀 [2]進了學堂有說不盡的好處有說不盡的快樂 [3]我小弟兄姊妹們倘然不相信請聽我今天演說這篇兒童學堂生活一日記

[4]我在小的時候有兄弟姊妹三個人每天早起洗了臉吃了東西身子還在家庭心早經到學堂裏去了 [5]於是慌忙自己整理衣服看了一看課程表石筆石板教科書一樣一樣齊起來都不要父母幫助的 [6]因爲先生曾經同我說自己的事情不可倚賴人家的所以我拿這句話牢記心上將來可以養成一種自治的好習慣了 [7]兄弟姊妹三個人兄在前弟和妹在後別了父母 [8]正是打算出門忽然大風大雨來了 [9]弟說這樣大風大雨怎麽好走到學堂裏去呢我們今天還是告一天假再說罷 [10]我說這是不好的

[11]爲什麽緣故呢 [12]學堂裏一天有一天的課程我們多聽先生講一點鐘多一點鐘的好處 [13]一年三百六十天那裏會天天是晴天 [14]逢到下雨我們就告假非但荒廢學業而且容易生出一種怠惰性 [15]況且古語不是說吃盡苦中苦方爲人上人 [16]今天的風

studying in Europe and America, made a clean sweep of the whole of politics with the result that Japan is strong and prosperous to-day. All these are examples to us, which we should imitate.

As to the difficulties of the present negotiations the government undertakes the whole responsibility. If it is placed in an impossible position, it will arrange a safe place for all, you students. Foreign news is unreliable, and on no account must each individual uprise on his own account, whenever he feels any temporary inspiration. Such is our earnest hope.

8. A DAY'S WORK IN A CHILDREN'S SCHOOL

Now, young sirs, you boys and girls, go enter school at once that you may study. There is untold advantage in going to school, there is inexpressible joy. And if you don't believe me, little brothers and sisters, please listen to-day, whilst I read you this lecture on a day's work in school.

When I was young, there were three of us, my brother and sister and I. We rose early every day, having washed our faces, and taken our food, our thoughts travelled to the school even whilst we were still in the home. And so we busily brushed up our clothes and looked over our study schedule, and gathered up our pencils, slates and books one by one and all without needing help from our father and mother, because my teacher had taught me that we should not rely on another's help to do our own work, and so I hung up this phrase in my heart as a motto for forming the habit of self-government. We three, the elder brother in front, the younger and the sister in the rear, said good-bye to father and mother. Just as we were about to start, a great storm suddenly arose, and the younger brother said how can we go to school in this great storm, hadn't we better take a day's leave of absence and see later! I said that this was a bad suggestion, for the reason that the school has a daily lesson, and an hour's instruction is an hour's gain. There are three hundred and sixty days in a year, how can we always expect fine weather? If we get leave from school, whenever it rains, not only would this be losing the teaching, but moreover it would engender the spirit of idleness. Further does not the old saying "Bearing hardship on hardship will make a man above men" just mean that. To-day's

雨正是養成我們尚武精神的好機會我們快快走呀[17]三人攜着手一路走一路看見有幾個小學生在路旁一個小店裏買糖果[18]妹說糖果狠好吃我們也去買幾塊好不好[19]我說這不是我們上學的時候所應該做的還是赶快走罷[20]不多一刻已經到了學堂見了先生都行一個鞠躬禮拿雨傘雨鞋統統放在更衣室就到雨天體操場打網球遊戲[21]先生在旁監視幷和我們說遊戲是養護的一種方法保持身體健全發揚體力的事[22]所以要做有益的遊戲過勞血氣的事情應該切戒[23]到了九點鐘鳴鈴三下同學都齊集廊下排列成隊伍進課堂[24]先生在漆板上寫了國文兩個字[25]於是大家拿出國文教科書靜聽先生指手畫脚的講演溫顏和語精神勃勃[26]這一刻兒課堂裏只聽見先生一個人的聲音[27]先生幷且對我說你有不明白的地方可以問我[28]我就想到家庭裏那有這樣愛我的人呀[29]四十分鐘後又聽見鳴鐘三下先生說休憩的時間到了下課去你們可以隨便吃茶小便[30]因爲腦子不可以久用所以每一點鐘內必須休憩十分精神就不至於困憊知識容易灌輸進去一方面興味可以長久保存[31]這句話你們注意注意

[32]如此接續了上課到了正午大家都回去吃午飯[33]我們三個人因爲離家很遠就在學堂裏就餐[34]先生就叫我們打水洗了臉洗了手整理了衣服然後先生同了我們到飯廳上去吃飯[35]先生向南坐我們向北坐[36]先生說坐要坐得端正吃飯的時候不可說話[37]孔聖人說的席不正不坐食不語就是這個意思

[38]午飯既然吃完大家又到運動場遊戲作樂直到一時五十分方纔上課[39]課業完了先生和我說今天是你値日應該到課堂裏去掃打一來可以養成勞動的習慣自治團體的精神[40]二來可以叫你有了愛潔淨的風尚大概你也沒有不喜歡的[41]課堂打掃

storm is a good opportunity to nourish our manly ardour; so let us be off quickly. We three joined hands, and as we went along the road we saw some little scholars buying sweets at a small shop on the road side. My sister said sweets are nice, let us also go and buy some, what do you say? I replied that on the way to school it was not a thing we should do, so let us get along quickly! In a little while we arrived at the school. Having seen the teacher and paid our courtesies, we took our umbrellas and rain-shoes and put them all in the cloak room. We then went to the Yu Tien play ground to have tennis and play. The teacher was standing near watching us, and told us that play is a method for keeping us in health, and keeping the body strong and developing its vitality. Therefore we should play games that are beneficial, and such as are too exacting should be altogether forbidden. When it was nine o'clock, the bell rang three times and the whole school gathered under the porch, and formed into ranks and entered the school room. The teacher had written the two words Kuo Wen on the blackboard. We then brought out our reader text-books, and listened attentively to the teacher's animated lecture; he spoke kindly and smilingly but vivaciously. During this time only the sound of the teacher's voice was heard in the room. The teacher moreover told me that if there was anything not clear to ask him. And I thought that even at home there was no one who treated me in this way! We heard again the bell sound three times, after forty minutes, and the teacher said that the time for recess had come, so "disperse and attend to your wants." As the brain must not be used for long together, therefore there must be a ten minutes' rest every hour, thus the loss of vitality will be prevented, and knowledge will the more readily soak in, and, a constant stream of ardour can be ensured. So pay much attention to this sentence. Thus we continued our studies until midday when we all returned home to have our food. We three were to lunch in the school as our home was very far away. The teacher therefore called us to fetch water, wash our faces and hands and tidy up our clothes, and afterwards he went with us to the dining room to food. The teacher sat looking South, and we sat towards the North. The teacher said that when we sit we should sit straight, and be silent when eating our food. This is the meaning of what Confucius said "Don't sit when the table is not straight; eat without speaking."

After lunch all the school came to the gymnasium, to have games and a jolly time until 1.50, when we went again to our studies. When studies were finished, the teacher said to me this is your day for doing duty, you should go to clean up the class room. This, in the first place, will help to form in you the habit of activity and the spirit of sound self-government; in the second place, it will help you to cultivate the habit of cleanliness, and I am quite sure you don't object. When the class room had been swept and dusted, teacher said everything is done

乾淨先生說今天事情完了你可去整齊書籍了[42]正要告別先生又注意我的面部和衣服上有沒有白粉墨汁[43]出校門又和先生行鞠躬禮[44]然後同了弟妹一路唱校歌一路回去心上覺得愉快極了

(九) 各省的好傍樣

[1]文明各國於美術的學問是很注意的[2]製造美術品的人都從學堂出身有專門的學問[3]所以製造的東西又合用又好看叫人家不能不喜歡他不能不買他所以能行銷各國[4]我們中國只曉得拿錢去買人家的東西不曉得自己製造[5]這是什麼緣故呢[6]因爲沒有專門學問沒有人提倡的緣故[7]現在湖北省議會的議長陳國藩君組織了一個美術會入會的人有一千多捐助經費的人亦很不少[8]正在設法進行將來做各省的榜樣[9]美術可以大發達陳先生眞首功了

(十) 湖南要強迫教育了

[1]湖南的教育司長吳先生說道我們長沙省城內貧寒子弟很多都是三五成羣一天到晚沒有事做的[2]如不趕緊教育他們將來不名譽不道德的事一定不免[3]或是做

to-day, you may go and put your books together. Just as I was about to go, the teacher once more looked at my face and clothes to see if there were any chalk or smuts there. On leaving the school gate I made my courtesy once more to the teacher, and then went home with my brother and sister, singing school songs all the way, with hearts very buoyant.

9. AN EXAMPLE TO EVERY PROVINCE

Every civilised country regards a school of art as a great desideratum. Craftsmen who produce works of art are all college trained and have specialized courses. Being a special department the things made are both useful and ornamental, people cannot help but admire them, and are bound to buy them: therefore they circulate in every land. We Chinese only know how to buy the works of others; we are not creators ourselves. What is the cause of this? No other than that we have no specialized courses. And there are none to advocate this. Just now, in Hupeh, Chen Kuo Fan, Esq., the President of the Provincial Council, has organised a society of art: there are a thousand and more members, and subscribers are not a few. This is just pioneering, and will be an example to other provinces. Handicrafts will make great strides and to Mr. Ch'en will belong the credit of being initiator.

10. HUNAN DESIRES COMPULSORY EDUCATION

Mr. Wu, the Hunan inspector of education, says that in Changsha, the capital, there are very many poor boys who gather in knots of two or three, from morning till night, without any work. If they are not taught at once, it cannot but be that deeds of violence and outrage will be done. They will become thieves or robbers

賊做強盜更妨害治安了 [4]吳先生就打定主意從明年起全省實行強迫教育 [5]凡是滿六歲的孩子一定要進學堂 [6]不然就辦他父兄的罪 [7]今年豫備明年實行 [8]這眞是好極了 [9]湖南省的教育可以大發達了 [10]可惜十八省不能一樣

(十一)崇聖小學的遠足會

[1]外國學堂的遠足會是看得極要緊的 [2]到了那一天清早起來學堂裏的校長教習同了全班學生帶了麵包水菓一切可以果腹的東西搭了火車或輪船到一處地方或是上山或去海水浴耍了一天 [3]仍舊搭了火車或輪船回來 [4]這件事可以活潑學生的身體又可以開發學生的趣味 [5]學生沒有不願意的 [6]近來浙江小皋埠崇聖小學沈校長同了六七十個學生開遠足會到東湖去 [7]學生非常歡喜 [8]各處學堂何不仿照辦理

and impair the public peace more than ever. Therefore Mr. Wu has determined to establish, next year, compulsory education in the whole province. Every child who has completed six years of age must enter school. If he does not attend then his father or brother must be punished. Preparation must be made this year, and work begun next year. This is excellent. Education in Hunan will go ahead. What a pity that the eighteen provinces cannot do likewise!

11. THE TOURING GUILD OF THE TSUNG SHENG PRIMARY SCHOOL

Much importance is paid to Touring Societies in schools in foreign countries. Early in the morning, on a fixed day, the headmaster and teachers with the whole class take their bread and fruit and whatever can be eaten and mount a train or steamer to a certain destination, and either climb a mountain or bathe in the sea, and, picnic the whole day. They return again by train, or boat. This reinvigorates their bodies: and besides it quickens their animation. The scholars are all delighted with this. Recently Mr. Shen, the principal of the Tsung Sheng Primary School, with sixty or seventy of his students opened a guild, and went to the East Lake. The scholars enjoyed the trip exceptionally. Why do not all schools follow the example?

第三章　關於改良社會的演說

(一)說孝親爲人生第一件事

孝有三大要素　第一是養志　第二是幾諫　第三是揚名　要把這三樣都做到了　纔算得完全孝道

[1]論語上說道君子務本本立而道生孝弟也者其爲人之本與　[2]西儒何連士也說道欲謀公益先盡私德欲愛國家先愛父母　[3]照這樣看起來聖人與哲學家教人都是以孝親爲第一要義　[4]進而言之五洲萬國無論甚麼政體非此不能立國無論甚麼宗教非此不能立教　[5]孝親這件事原是天秩民彝天經地義　[6]只要是個人就得先講究這件事把孝道盡完全了然後再說別的　[7]常見一種舍本逐末的人開口就是愛國家愛社會合羣保種盡說這些重大的題目　[8]自稱文明自算志士

CHAPTER III

SOCIAL REFORM

1. A TALK ON FILIAL SERVICE, THE MOST IMPORTANT DUTY OF MAN

There are three elements in filial
Duty the first is culture of the will
The second lies in gentle reprimand
The third consists in gaining a good name
When these three kinds are all complete
Then filial piety is quite achieved

It is said in the Analects "the Superior Man works at the foundations; when the foundations are laid then the way is found: now the foundation of the social life of man is filial service." A foreign scholar, Hollis (?), too has said, "in the desire for the public good, private duty must first be thoroughly done: the desire to love one's country, must be preceded by love of father and mother." According to this view, the Sages and Philosophers teach men to look upon the Service of Parents as the supremest duty. To go a step further, no kingdom in the whole world, can be set up without this foundation: whatever the system of government may be, whatever the religion, no creed can be founded without this. This matter of filial service is inherent in the course of nature, and in the constitution of man. It is the unchangeable Law of Heaven: the normal principle of the Earth. The thing to remember is that if the subject in question is a man, then he must give a foremost place to the exhibition of this one principle, and having fulfilled filial duty perfectly he will then give thought to other matters.

A class of men is often met with, which neglecting this foundation principle and rushing after the accidental, breathe love of Country, love of Society, unity of the Community, protection of the race, whenever they open their lips, and, talk of nothing but these great and weighty subjects. They call themselves cultured: and count themselves enthusiasts.

9要知道人生該做的事有一定的條理一定的秩序 10要是好高務遠於根本上應盡的天職還不知道去盡空說些愛國合羣 11地球上有這種文明志士麼 12古人有句老話常談說是求忠臣於孝子之門 13這原是舊時代的腐敗的話 14聽得似乎有些俗厭 15然而話雖俗厭理可一點不（俗厭 討厭） 16西國哲學家有云說欲開民智識先厚民德 17孝爲百行之原 18要打算培養民德行還能跳得過孝字的麼

19近來風俗薄弱 20往往於倫常應該盡的義務看得奇怪 21即如世俗相傳某處出一個孝子某家又出一個孝婦談起來以爲很難得 22這實在是不可解的事情 23要知道既爲人子就應得盡孝亦算不了什麼出類拔萃的事 24人子盡孝不但出於天性的自然就把報施論起來也不容稍卸責任 25受人的好處都得設法酬報 26何況父母的深恩更非別的好處可比 27當幼小的時候衣食教養諸事都要仰仗父母 28詩經上說過哀哀父母生我劬勞 29要是長大成人不顧父母不必說中國沒有這個道理世界上也沒有這個道理 30要說孝親的道理範圍很廣 31把淺近的說先得說飲食服勞 32但是飲食服勞不過是孝親一端不能算完了孝親的能事 33要打算盡完全的孝道有三大要素 34第一是養志 35養志這件事照俗語說就是順者爲孝 36父母歡喜甚麼我就辦甚麼事事能遂父母的意思得父母的歡心這是最要緊的 37可是有一件父母所歡喜

If men want to know how to act there are fixed rules and definite sequences. He who loves to aim high and to delve at the profound, but who does not go about doing the natural duty relating to the root principles of life, which ought to be discharged, repeats in vain those words the love of country, and unity of the community. Are there such enthusiasts in the world? The ancients had a phrase, often discussed by me, which says "the loyal minister must be sought from the filial home." These words are from an old decadent age. There is a flavour of satiety about them. Still though one may be tired of the words, the principle underlying can never be outworn in the slightest. A Western Philosopher has a saying, "if you desire to open the people's understanding, first enrich the people's morals." Filiality is the source of all manners. In planning for the fostering of the people's morals, is it possible to jump over this one word filiality?

Latterly manners have been mean. Often, some acts of duty relative to the five human relationships, which should have been performed, have been looked upon as fantastic customs, handed down from one age to another. It is commonly held that it is a most difficult thing for any place to produce a filial son, or for a family to produce a filial wife. This is really inexplicable. It should be known that the fact of being a human being implies the obligation to be filial, and so should not be looked upon as something outside the common.

Man's filial service not only springs from nature spontaneously, but if we consider such as the matter of gratitude for charity, responsibility is not allowed to be annulled. When a kindness is received a way is found for adequate acknowledgment. How much more should this be done for the deep love of parents; no other kindness can compare with theirs. During days of youth, all things, food, clothes, education and nurture, depend on father and mother. The Book of Poetry has said, "the pitiable grief of father and mother who bore me with such grievous toil." If when I am grown up to be a man I do not care for my father and mother, it is needless to say, that there is no such theory of conduct in China, nor in the whole world.

If we discuss the theory of filial piety the sphere of its influence is very extensive. Beginning with the ordinary and commonplace, food and service should first be mentioned. But food and service are but one item in serving parents, and cannot be said to embrace all the activities of filial service. There are three great constituents which may be said to exhaust the principle of filial piety. The first is the culture of the filial spirit. Now this matter of the cultivation of the filial spirit, according to an old saying, implies that obedience is the sum of filiality. That I should do whatever my parents wish, and carry out their every desire is most important. But there is one thing: it does not necessarily follow that what

的未必都合乎道理要是樣樣順從那就成了愚孝了 [38]所以古人從治命不從亂命是很有道理的 [39]第二是幾諫父母若有過失須得設法諫勸必定叫父母的心感格改過向善 [40]但是總得柔和不可激烈 [41]格言上說過骨肉只可言情不可執理就是這個意思 [42]天下做父母的雖是至愚都願意兒女要強 [43]所以第三就是揚名 [44]這揚名兩個字可不是沽點虛名就算完了總得作點實事 [45]望高裏說或立德或立言或立功 [46]望普通裏說做好人行好事人人尊敬父母亦有榮光 [47]要把這三樣都做到了那纔算得完全孝道呢 [48]至於事死如事生事亡如事存愼終追遠那更是不可欠缺的孝道呢 [49]古今中外孝子事親的軼事一時說也說不盡 [50]一切都可以做我們的模範 [51]孟子說過人人親其親長其長而天下平 [52]那實在金科玉律萬古不磨的至論 [53]我們中國四萬萬同胞如果克盡孝道家庭亦和氣了風俗亦敦厚了 [54]國家還有個不強的道理麽

(二) 社會改良說

[1]從先看某報記着有一篇論說是廣東到了七月十五日這一日是中元節大家小戶都祭祀 [2]燒香點燭花費很大 [3]就省城並佛山兩個地方算起來大概有二百萬家 [4]

parents are pleased with are conformable in all matters to what is right, and so implicit obedience in everything becomes stupid filiality. Therefore the ancients obeyed "lawful commands," and, disobeyed "improper commands," a view which is most accordant with truth. The second point is there must be method in administering exhortation in frequent and kind admonition of parents, when they are at fault, to the end that the hearts of the parents may be convicted and converted. Yet it must be done very gently without any heat. The proverb, "You must only use affectionate words to kith and kin, and not stick to reason," conveys this idea.

All fathers and mothers in the world, even the most stupid, desire their children to be great. Therefore the third point refers to the making of a name. But this term does not merely signify the cheap purchase of an empty name, but rather the doing of some solid work. To speak of those of the highest promise, they will either establish their virtue, or establish some truth, or establish some merit (by a renowned action). To speak of those more average persons, who command the respect of all men by their good character, or, by doing good works: fathers and mothers will also share in the glory. By the perfect exhibition of these three kinds may filial piety be said to be discharged to the full.

As to the question of serving the dead as those that are alive, to serve those gone as those who remain, to be attentive when parents die, and mindful of distant ancestors during burial ceremonies, these parts of filial piety must on no account be wanting. It would be impossible to exhaust the catalogue of renowned deeds of filial sons in parental service, to be found in ancient and modern times, in China and abroad. But the whole will serve as examples for us. Mencius said, "When all men love their kin and pay due respects to seniors the world will be at peace." Those words indeed are golden classics and precious monitions: the most perfect logic which myriad ages will never wear out. If we Chinese compatriots, four hundred millions of us, could truly discharge this filial piety, and were the spirit of harmony to prevail in our homes, were our manners also generous, would it then be possible for our country to be anything but strong?

2. A DISCOURSE ON THE RENOVATION OF SOCIETY

I remember there was a disquisition in a certain paper that I read formerly, treating of the Mid-Autumn Festival in Kuangtung, which fell on the 15th day of the 7th moon, on which day, every family both high and low worshipped ancestors and spirits. The expenses for incense and candles must have been very

每家按照三錢銀子計算也須六十萬兩銀子 [5]這不過是兩處地方 [6]統十八省的各府各縣還沒有計算 [7]這不過是中元一個節 [8]一年之中還有許多節以及每月初一日十五日的祭祀還沒有說 [9]況那些迷信的百姓平時拜神求福和尙道士建設道場等都不在其內 [10]倘通共算起來每年花費的錢財何止數千萬數萬萬呢 [11]哎我們中國的人祭祀鬼神不曉得花費了多少錢 [12]這種迷信也算到了極處了 [13]只是一件祭祀鬼神必用香燭紙錢纔算恭敬除了這樣就再沒有可以獻奉的方法麼 [14]我們國民曾把這個道理考察過沒有呢 [15]倘若鬼神必須要香燭紙錢斷乎離不了的我們把香燭紙錢獻奉鬼神就像給皇上完納錢粮一樣一個錢都不能夠少那還可以說得去 [16]倘若不是這樣把多少有用的錢財白白的燒化了豈不可惜麼 [17]若說鬼神必需紙錢這又那裏曉得呢難道眞有人眼見過麼 [18]他們和尙道士或者有這樣說法究竟有甚麼憑據呢 [19]印度人拜佛不曾焚燒紙錢歐洲美洲人拜上帝也不曾焚燒紙錢惟獨我們中國祭祀鬼神必定離不了紙錢這個理實在是難解 [20]再就我們中國古來說古人祭祀神靈不過奉獻些美玉並五穀果品等類表明獻奉的意思也沒有聽說要用紙錢的

[21]再查考紙的來由乃是漢朝的時候有一個人創造的 [22]這個人的名頭叫蔡倫 [23]他創造出這個紙來是便人用的不是爲獻奉鬼神不曉得甚麼人想出一個希奇的法子來拏紙錢獻奉給鬼神 [24]若說鬼神必須要用紙錢那古時候沒有紙的時候他用甚麼東西呢 [25]若論修齋那件事更是古怪 [26]同是一個紙却要拏他做各樣的東西 [27]拏紙

great. There are most probab'y two million families in the capital and Buddha mountain, if they were counted. If three maces be computed for each family the total must be 600,000 taels. But this is for these two places only. The departments and counties of the whole eighteen provinces have not been taken into account. This is for one festival only, the Mid-Autumn. There are in the course of the year a very great number of festivals, as well as the invocations on the first and fifteenth of every moon, which we have not touched. Besides, none of those superstitious people, who regularly worship Spirits and invoke happiness, and erect pavilions for the ritual of such like things by Buddhist and Taoist priests, have been included. If all were totalled up, the expenditure of one year would exceed many thousand myriads, and myriad of myriads.

We people of China do not realize how much we expend in the service of the Spirits. Further this kind of superstition has really reached the limit. Now there is one matter, in the worship of the Spirits, which is, that it is incumbent to have incense-sticks and paper money, since without these there would be no method of showing reverence. Have we the people hitherto examined into this creed or not? If really the Spirits must have incense-sticks and paper money and can in no wise do without them; if we in offering sacrifices of incense and paper to the Spirits act on the same principle as we do when paying tribute to the Emperor, when not a cent must be withheld, then in that case all is well. But if it be not so important, is it not a pity to consume uselessly so much useful capital? If it be claimed that the Spirits have need of paper money how is it known (I reply)? Is it possible that the eyes of man can have verily seen them? They, the Buddhist and Taoist priests, may have this creed, but really is there any proof of its validity?

The people of India in their worship of Buddha have not burnt paper money; neither have Europeans and Americans in the worship of God burnt paper money; it is only we Chinese that cannot do without this in the worship of Spirits. It is truly most difficult to account for this course of action. Again to refer to the ancient times of China, in the worship of the Divinity only some beautiful stones were offered, and cereals and fruits and the like, to show the heart's desire to offer an oblation; it has not been heard that they had need of paper money!

Again let us enquire into the history of paper; it was a man in the times of the Hañ dynasty, who manufactured it. His name was Chilun. He manufactured this paper for the use of man, and not for an oblation to the Spirits; I don't know what man it was that thought out this strange method of taking paper money as an offering to the gods. If it be said that the gods must have paper money for their use, what was it, it may be asked, that they used in olden times when paper had not been discovered! When we come to discuss the cult of fasting, the matter

做房屋那個紙就變成木頭泥土了拏紙做童男兒童女兒那個紙就變成皮肉了拏紙做衣服那個紙就變成布了拏紙做箱子那個紙就變成皮了[28]好像不論甚麼東西都可以用紙變成的樣子[29]噯呀照這樣古怪的事情不要說別的就是近來西國把化學講究的十分細也不過能把一個東西裏的各樣原質一一分開或是用幾種原質化合成一種東西[30]若說是用一樣原質就能夠變成無數的東西也斷斷不能的[31]再說火的功用是人人都曉得的[32]就是木料蓋的房子布疋縫的衣裳皮做的箱子骨肉長成的肉身一被火燒那個東西就變成灰了[33]況且是用紙做的那裏有被火燒了反變成眞東西麼[34]若說陰間與陽間不一樣陽間看起來是假的陰間看起來便是眞的這是欺人的話不可相信

[35]還有許多謬處可以一一指出[36]如用紙做的房屋很小那童男兒童女兒一定不能進去別的東西也不能進那個房子的門因爲那個紙做的門很小[37]難道說那個房子焚燒以後小的就可以變大麼[38]恐怕沒有這個道理[39]而且鬼神既然把紙看的很貴重我們平常燒化的字紙鬼神果有用處沒有呢[40]若是燒別的東西又該怎麼樣呢[41]山間燒的草木田間燒的肥料百姓人家每天煑飯燒的木頭柴炭究竟變成甚麼東西於鬼神又有甚麼用處呢[42]楚霸王所燒的阿房宮那個房子很華美一切亭臺樓閣金玉寶貝鬼神也都能享用不能呢[43]這些道理總沒有人把根柢查考淸白都怎麼就能知道紙錢是鬼神所必需的呀[44]要知道紙人紙馬紙車紙轎紙錢紙錁這些東西四書五經上並不曾提過[45]實在不是聖人遺傳下來的是由後世起來的[46]從前朱夫子也查考過紙錢的根由說紙錢是唐朝的一個人創興的[47]這個人的名頭叫王璵[48]王璵

is still more curious. Paper is all alike, but on the other hand it is used to make every kind of article. That paper which is made into houses is turned into wood and mud: that paper which is made into boys and girls and servants becomes flesh and skin: that paper which is made into clothes, becomes calico: that paper which is made into boxes, is turned into leather. And it looks as though any kind of article whatsoever could be made out of paper. Verily! There is no need to say anything more, after considering this kind of curiosity, but one thing. In recent times Westerners, in the minutest exposition of chemistry, have not done more than divide up an article into its constituent original parts, one by one: or taking the original parts combine them into one substance. If it be said that they take one element and convert it into numberless articles, that is an impossibility.

Again let us speak of the uses of fire, such as is known to everybody. That is, a house built of wood, garments made of calico, boxes made of leather, bodies grown from flesh and bone, after being in the fire, are all turned into ashes. Moreover how can it be that those articles of paper can be changed into true and real things when they pass through the fire! If it is said that the World and Hades are not the same, therefore what the world regards as false, Hades looks upon as true, which evidently is a falsehood and not to be relied on.

There are many other errors that can be pointed out, one by one. Such as that the house made of paper, being very small, it is certain no boy or girl could get in: nor could other things enter in at the door of that house, because the door made of paper is very small. Will any one venture to affirm that a paper house, being burnt, will be changed into a large house? It isn't likely there is any such thing! Further granting that Spirits esteem paper very highly, do they really make any use of the printed paper we usually burn? What should be done with other things that are burnt? The grass burnt on the mountain: the rubbish burnt in the fields: the wood and charcoal burnt daily by the people in cooking,—what do these things change into? And have these things any uses for the Spirits?

The palace Ho Fang Kung which Ch'u Pa Wang burnt down was a beautiful house, all the pavilions and the towers, the gold, the gems, and works of art could be used by the Spirits, could they not? The fact is this theory has not been fundamentally criticised with any clearness by any one yet, and so how can it be known that paper is a thing the Spirits must have. The five Classics and four Books do not mention any of these things, paper men, paper horses, paper carts paper chairs, and paper money. Truly the Sage did not transmit them, they had their origin in later times. Long ago Chu-fu-tzu also enquired into the origin of paper money, and stated that it was put into vogue by a man in the Tang dynasty.

創設紙錢的意思因爲古人祭祀鬼神都是用美玉並綢子後來改用錢 [49] 到了唐玄宗的時候因聽信王璵的話崇奉鬼神的事情一天比一天多沒有許多錢來埋這王璵纔想下了一個法子拏紙做些錢替代眞錢 [50] 照這樣說起來紙錢的來由原來是爲眞錢不彀用纔創做這個紙錢的 [51] 後人不曉得以爲陰間必須用紙錢豈不可笑 [52] 至於紙人紙馬等等也不要細細的查考大概總和紙錢的來由是一樣的了 [53] 孔夫子說做兒子的當爺娘在時應當按照禮以奉事爺娘到了身死以後應當以禮發葬 [54] 試想一想死人如果與活人一樣一切房子衣裳銀錢等等自然應該用眞的不應該用假的 [55] 若因爲眞的太費錢做些假的替代那還能算合禮麼 [56] 照這樣一想就知道這些事是很虛假的了 [57] 至於和尚道士修齋建醮更是無益 [58] 古人說正直纔是神人如果自己做的事情都合道理沒有行惡這人縱然不去求福神也必定要降福給他 [59] 倘若瞞心昧己獲罪於天縱然想求免禍神也不能不降禍給他 [60] 爲甚麼信和尚道士的話妄費錢財呢

[61] 這是就個人說的 [62] 再就全國說一年費錢數千萬兩十年就要費數萬萬兩 [63] 倘若把這筆款子用在公益上要興辦海軍就可有許多兵船 [64] 要興製造就可有許多大公司 [65] 富國強兵與各大國爭雄都是很容易的事情比較把有用的錢財花費在無用之地不強得多麼 [66] 明理的人何妨細細想一想

His name was Wang Yu. Wang Yu's object in producing paper money was because the ancients used gems and silk in the worship of ancestors and spirits, a custom afterwards changed into money. But as much credence was given to Wang Yu's words in the Tang Hsüan Chung times, the ritual of the worship of ancestors and spirits increasing daily, and not much money being forth-coming for burial, Wang Yu thereupon thought of this method of taking some paper, and, make money in the place of the real coin. According to this explanation, the reason for using paper money was that there was not enough real coin for use, and, so paper money was fabricated. But later generations were unaware of this, and, regarded paper money as necessary for use in Hades. This is really amusing.

There is no need to criticize with any detail papery men, papery money and such like things. The origin of these things most likely is akin to the others. Confucius said, sons should serve their parents during lifetime according to ceremony. When they died they should be buried according to the ritual of the dead.

Cogitate over the matter: if the dead are really like the living, all things such as houses, clothes, money, etc. should be the real articles in use and not fictitious ones: and if it be that the spurious ones are used in place of the real thing because the latter is too expensive, is the practice right? Once we think of it in this way it is plain that these things are very false. As to the Buddhist and Taoist priests, there is still less gain in their vegetarianism and sacrifices. An ancient man said, Truth is the Spirit. If man truly makes all his actions conform to the truth, and does no evil, though he will in no wise go to beg for it, nevertheless, the Spirits will assuredly pour down happiness on him. But if his heart is full of darkness, and if he transgresses against Heaven, the Spirits can't but bring disaster on him, though he may do everything to avoid its influx. Why believe the words of the priests and waste money?

This refers to the individual. Apply it further to the whole kingdom. In one year several thousand myriad taels will be expended, and myriad myriads in the years. If this computed sum were spent on public utilities, for the purpose of activities in building the Navy, we should have very many battleships. Spent in industries we should have very many Public Companies: and it would be very easy to increase the wealth of the Nation, and make the military strong and able to contend with the Great Powers. Would it not be much better to act thus than spend our wealth on unprofitable things? Why do not intelligent persons carefully think over these things.

(三二) 論陝西的風俗

[1]我們陝西人旣然有許多好處難道沒有壞處麼看看風俗不及外省的有十幾件請告訴諸位 [2]頭一件不好是不合羣 [3]人生在世總不能離開大衆不是在城裏居住便是在鄉村居住不論鄉村城內總是多少人家聚居在一塊兒纔能夠成一個地方 [4]這一鄉村的人若能夠同心別處的人就不敢欺他恐怕犯了大衆的怒氣 [5]我們陝西的人但曉得自己顧自己看見有公益的事情就彼此推諉你推我我推你心裏暗暗的說這是大衆的事與我何干我爲甚麼一個人着急呢 [6]明明看見有害的事情又是你推我我推你心裏想想這個禍雖然利害未必就到我的家我爲甚麼多事呢只好聽他去罷了

[7]我們陝西人這個不合羣的毛病太利害 [8]不但比較外國差多了連南方省分也都比不上 [9]卽如湖南本是湘軍發起的地方當咸豐爺在位的時候曾文正公諸人帶領着湘軍出來和長毛打仗 [10]那時候帶兵的當兵的結成團體同心協力大家把長毛打敗 [11]因此遂留下一種合羣的性質所以湖南人同鄉的愛情最重 [12]如湖南人在外邊做官的人以及做買賣的人等同鄉的人彼此不遇見便罷了若是遇見就互相親愛互相幫助 [13]我們陝西做官的人遇見了同鄉倒反格外(冷淡謙恭) [14]爲甚麼這樣呢 [15]這是叫做避嫌疑 [16]做官的人這樣另外的人更不必說了 [17]在外省這樣冷淡在本省更冷淡了 [18]又如廣東江蘇或修鐵路或立公司都是全省的紳商大家合辦入的股分很不少並不費力 [19]我陝西省的鐵路至今尙不曾有影響公司也沒有一處設立 [20]東洋留學

3. A TALK ON THE CUSTOMS OF SHENSI

We Shensi people have many good points but who would dare to say that we have no shortcomings: there are ten odd points, which I want to point out to you, in which it may be seen that our customs are inferior to those of other provinces.

The first blemish is that we have no communal spirit. No one born into this world can dissociate himself from the community, and if he does not live in a town, he will dwell in a village: and whether it be a village or a city, there must be a large number of families living together, before it can form a place. If the inhabitants of a village live in harmony, outsiders will not dare to molest them, fearing to incur the anger of the public. We Shensi people only appreciate the matter of looking after our personal affairs, when a matter of public interest has to be done, it is evaded, each putting the responsibility on the other. Each in his secret heart says, "Ah! this is a public affair, and is no concern of mine, why should I worry about it." When a matter of public harm arises, again each shirks his responsibility, by saying to himself, "although this calamity is serious, it does not necessarily follow that it will affect me: why should I bother about it, let the matter be!"

The lack of communal spirit in us Shensi people is altogether too much of a defect. Not only are we worse than foreigners in this respect, but we cannot even compare with the people in some of the southern provinces, Hunan for example, where the Hsiang army had its origin. When Hsien Feng was reigning Marquis Tseng and others led forth the Hsiang army and fought the rebels. In those days the leaders and the soldiers, being united as one body, fighting with one heart and strength, put the rebels to flight. As a result of this, a spirit of brotherhood was established, so that in Hunan communal affection is very strong. Consequently, when Hunan men are serving as officials away from home, and merchants also, if they meet, show great affection and mutual help. But we Shensi people, on the other hand, when we are in official positions and meet with our fellow-townsmen, become particularly icy. And the reason is that they don't want to create suspicion in others by being friendly towards their fellow townsmen. If officials act thus, of course other people will do it even more. If they are cold in manner to one another, when away from home, they are much more so in their own province. Again, look at the people of Kwungtung and Kiangsu, the scholars and merchants of the whole province co-operate in railway building, in forming companies and taking numerous shares in them, and all without effort. Railways in Shensi are not even

生從前寫了一封痛哭流涕的信叫陝西辦自治會 [21]至今還沒有個影兒 [22]辦大事是這樣辦小事是可想而知 [23]這樣的風氣本來不好卻偏要假冒一個美名兒說秦人無黨 [24]呵呵我們秦人若要學這樣無黨必定那學會那農會那商會並一切有利益的事業一件一件都不肯創辦 [25]恐怕我們陝西人的權利都要叫人奪去陝西人的膏血都要叫人吃盡 [26]陝西人各掃門前雪的習氣都要叫人嘲笑並唾罵 [27]那還成個事體嗎

[28]衆位聽一聽 [29]合羣就有很多的好處不合羣就有很多的壞處 [30]我們陝西的人本來都是愛自己家鄉的並常常盼望家鄉興旺的怎麽樣不講究合羣呢

[31]第二件不好處是太吝嗇 [32]錢財本是交通的媒介固不能不准許別人愛他 [33]但遇着事情也要分別個輕重 [34]不要一味吝嗇 [35]我們陝西的人最愛儉省 [36]儉省本來不壞但太過分了往往變成一種吝嗇的毛病那就不好了 [37]吝嗇好像與儉省相同實不相同 [38]儉省是由於愛惜東西的心發現出來的吝嗇是由於顧己的心表揚鎔鑄出來的所以儉省的人未嘗不辦公益的事情吝嗇的人那知道公益是甚麽東西 [39]你看世上那貪財的人 [40]往往到了年老的時候看看生命將完還是捨不得吃捨不得穿捨不得用 [41]只知道一味積蓄銀錢 [42]遇着公事應該捐輸他是一毛不拔 [43]辛辛苦苦到了死的時候身體以外的財寶一點兒都帶不去 [44]不過給兒孫作個看財奴罷了 [45]你想一想兒孫倘若是好的他自然能够掙錢不煩他老人家那麽費心 [46]倘若兒孫不好縱然金

suggested yet, and not one single company has been established anywhere. A student in Japan formerly wrote us a most heartrending letter, beseeching us to establish a society for self-government. There is no inkling of such a thing up to the present. Seeing that this is the condition of things in big affairs, you can imagine how it is in smaller ones. This is really a very bad custom : yet from this very defect we seek to derive a good name, and to say "The Ch'in people are without factions." Oh! Oh! If we Ch'in people want to follow a policy free from factions, we should not attempt to carry such things as an educational society, agricultural society, commercial society and all other advantageous businesses. I fear that we Shensi people would allow others to deprive us of all our rights and privileges, and the marrow and blood of the Shensi people to be consumed by strangers. This habit of individualism in Shensi is laughed at and scorned by others. Is it right that this should be so? Please pay attention to this, gentlemen. There are many advantages in communism, and there are many drawbacks in the absence of it. By nature, we Shensi people really love our own villages, and we constantly hope for the prosperity of our native place. Why, then, do we not handle the question of communism.

Another defect is that we are too grasping. Money is, primarily, a medium of exchange, therefore you can't stop people from being fond of it. Still it is necessary to distinguish between the relative value of things. We must not be simply greedy. We Shensi people are very fond of economy. Now economy in itself, is not a bad thing; but if you carry it to extremes, it becomes parsimony, which is not good. There is a certain similarity between parsimony and economy; but in essence they are very different. Economy is the expression of the mind's care for things (in themselves). Parsimony manifests the mind's love of self: therefore the economical man is not necessarily devoid of the communal spirit: but the parsimonious man does not even know the meaning of it. Watch the avaricious man. As he grows old and he sees the end of life approaching, he still will not spend anything on his food or clothes or general expenses. He has only one taste and that is to hoard possessions. Whenever he is faced by any public matter, to which he ought to contribute, he refuses to give a farthing. When his dying hour is come, in pain and anguish he can only take his body with him but cannot take away a cent of his riches. There is nothing for it but to give it to his sons and grandchildren, for whom he has become the slave of wealth. Just consider! If his children and grandchildren are any good, they will, as a matter of course, be able themselves to earn money, and there will be no need of great trouble by the

玉滿堂也不夠他幾年花費又何必他老人家那麼費心 47 噯古人有臨死的時候把銀錢散給朋友親戚把淸白留給兒孫的 48 這種好行爲望現今的人能夠這樣那裏盼望陝西人能夠行呢 49 但我情願我們陝西人把這個吝嗇的毛病也須改變纔好 50 你看南省的人 51 提起辦學堂修鐵路籌賑捐頗爲容易 52 有錢的一千八百不爲多沒錢的三十二十不爲少甚至於挑水的抬轎的頂少也要出一角兩角 53 俗語說得好獨力難支衆擎易舉 54 人人都不怕捐輸地方上還有甚麼事情不能辦嗎 55 我看陝西的人不是怕出錢是怕出本分上該當出的錢如那唱戲那賭博也踴躍出錢 56 只提到辦公益的事就縮頭縮尾的了 57 噯這樣的情形莫說是對於外國自己的脚步站立不住就是在本國也難站得穩的

58 第三件不好處是守舊 59 甚麼爲守舊呢 60 就是抱住從前的老行情到死不曉得變通的 61 我們陝西人常有兩句話兒說去年皇歷本子今年看不得了 62 你把這話聽一聽難道說從前的事情如今還能行得去麼 63 今日的世事一年是一個樣子 64 我們百姓也要想方兒 法子變通哩

65 請與大家先說讀書人 66 如今的讀書人不像從前那個樣子了從前不會與外國通商的時候讀書人但能把中國的經書講過幾部再看一部通鑑就算他是一個博學 飽學生員 67 如今讀書人就是把中國的經書史鑑都懂得了倘若不懂得時務還算他是一個迂儒 糊塗人 68 就是把中國現在的事情與外國現在的事情都知道了不過算他是一個明白人還不敢算他是一個飽學 69 所以這時候的讀書人總要講究實學或是入學堂或是

old father. But if, on the other hand, the children are not good, they would only have sufficient to spend for a year or two, even if the rooms were crammed full of gold and jewels. And what good can come of the old man's trouble.

Ah! The ancients when at the point of death, divided their goods between their friends and relatives, and left to their sons and grandsons, *Ch'ing pei*,—purity. How can we expect our Shensi people to act in this wise way? Still I am most anxious that our Shensi people should make a point of changing this habit of greed and then all would be well. Look at the people of the southern provinces, where it is a comparatively easy matter to introduce the question of the establishment of colleges, the building of railways, and the collecting of relief funds. A man of means will not hesitate to give Tls. 1,000 or 800, and those with more slender means will give 20 or 30 taels; and even chair-bearers and water-carriers will at least contribute 20 or 30 cents. The old adage says truly, "the effort of the individual accomplishes but little, when many co-operate, the matter is easy." Where all are willing to contribute, what is there that cannot be done. It is not, I find that the people of Shensi are unwilling to spend. But they fear to contribute to things that are necessary. But as to theatres and gambling this they do with alacrity. But once mention any matter of public weal, and, they draw in their heads and tails. Dear, dear! When matters wear this aspect, it is needless to say that we not only cannot stand up against foreign kingdoms successfully, but even in our own land we shall not be strong.

The third point of our inferiority is that we are conservative. Now what is conservatism? It is adherence to old established ways and an unwillingness ever to change them. We Shensi people often repeat a good saying, "last year's calendar is unusable in the new year." Just give heed to these words. Do you think they mean that it is possible to do things even now, which have already gone by? The affairs of this world undergo a change from year to year. So we people, too must also contemplate a radical reform.

May I speak to you first of the scholar. The scholar of the present is not like the scholar of the past: formerly, when no commercial intercourse with foreign nations had taken place, scholars who had studied a few volumes of the Chinese Classics, and mastered a volume of history, were accounted scholarly men. But to-day, if they are not well up in current events, they are classed as ignorant men, even though they understand the whole of the Chinese Classics and Histories. If they are well versed in Chinese and foreign affairs, they are merely accounted as intelligent men, and cannot be termed learned men. Therefore it is very essential for present day students to study practical subjects, either by entering

入教育研究會或是入師範傳習所或是多看些新書新報以後就不失業了 70 若還是教幾個蒙學生等候將來再復行八股嗳呀恐怕越等越遠了 71 倘再遲幾年學堂也不容易進去了想教幾個學生也不得行了 72 該如之何呢 73 奉勸大衆這個時候情願做莊稼的就做莊稼情願做買賣的就做買賣情願讀書的還要快快入學堂

74 請再說做買賣的人 75 現今到處的生意比從前的利息都小了 76 這是個甚麼緣故呢 77 因爲各行業太稠大衆都不知道想法子改變 78 只是一味的剎皮兒你想怎能夠得厚利呢現今的商務本錢越發大越發好 79 他們外國的商人皆是集股分做生意 80 他們看見中國的茶葉有利便想方兒種茶 81 看見中國的絲有利便想方兒栽桑養蠶 82 至於那洋布那洋紗那洋針那洋傘等類不知耗去了中國多少銀子 83 凡是中國有利的事情他們莫不下手的 84 南省的商人看見外國太利害倘若不想法子變通就沒有生活的路了 85 所以也要集股分開辦大公司 86 現在也有幾處很得利就像那商務印書館去年賺了二十幾萬兩銀子招商輪船局去年也賺了二十幾萬兩銀子江蘇通州的大生紗廠也賺的很多 87 現在還有幾個大公司頂有名的就是信成銀行幾百萬銀子的本錢淸華實業公司一百萬銀子的本錢中國圖書有限公司也是一百萬元的本錢其餘的保險公司電燈公司自來水公司麵粉公司火柴公司漁業公司榨油公司造紙公司織布公司已經(開設/興辦)的很多一年所賺的利息十萬也有八萬也有 88 就像那四川當行的生意一年纔賺幾萬兩銀子的可實在是少得很呀 89 況且現在的股分生

college, or by joining some educational research society, or by entering normal schools for the training of teachers, or by reading plenty of new books and papers, and so they will not miss their chance, later on. But if they content themselves with teaching a few small boys and await the revival of essay writing, alas!, I fear that the longer they wait, the further they will be from attaining their aim. If they delay a few more years, it will even be difficult for them to enter a college nor will it be easy for them to get a few pupils were they desirous of it. What will they do then? I respectfully exhort all, at this time, that those who want to be farmers, should be farmers, those who want to be business men, let them be such, and those who wish to be scholars let them enter a college at once.

May I next allude to business people. Nowadays trade is less profitable than it used to be. What is the reason for this? The reason is that every business is overcrowded, and no one knows a good method of improving matters. There is nothing but a spirit of gain, and it is impossible to conceive of good profits arising for all. Under the present methods of conducting business the larger the capital the better. All foreign merchants carry on business by means of shareholding. When they see that tea is a profitable business, they plan ways of planting tea. When they see that the silk trade is profitable then they devise methods for planting the mulberry and rearing silk worms. Even in such articles as foreign calico, crape, needles, umbrellas and so forth, they trade, so that it is impossible to estimate the amount of silver which they have extracted from China. There is not a single profitable Chinese industry, in which they have not tried to have a share. Merchants of the southern provinces look upon foreigners with dread, and, hold that if there is no hope of change, then their means of subsistence will be cut off; so they, also want to devise share methods and open up large businesses; and to-day, there are many of these ventures which have proved a success, such as the Commercial Press, which last year, made a profit of twenty odd myriad taels; the China Merchants Shipping Co. also earned last year a profit of over twenty myriad taels: the Ta Sheng Cotton Mill of Tungchow, Kiangsu, also reaped a large profit. At present there are several large firms of which the names are well known like the Hsin Cheng Bank, with a capital of several million taels; the Ching Huan industry with a capital of a million taels: the Chinese Printing Co. Ltd., also with a capital of 1,000,000 dollars, and the rest, such as the Insurance Co., Electric Co., Waterworks Co., Flour Mill Co., Match Co., Fisheries Co., Oil Co., Paper Manufacturing Co. and Cloth Manufacturing Co. Many such have been started. And the profits have been as high as one hundred or eighty thousand taels some years. As to those Szechuan Pawn Businesses it is very seldom they get several myriad taels profits a

意入股的人隨手就得八厘官息以外還要分多少紅利 90 恐怕再過幾年有錢的人多半都把銀子入了股分 91 那時當行想着拿八九釐利息借人的銀子實在難的很了若借人銀子出大利息那就更不能賺錢了 92 這都是我們陝西做買賣的人守舊的害處 93 衆位做生意的人及有當鋪的東家不要說天翻地覆與你無干還是趁早改變以免吃虧 94 若不相信這個話請問走過上海漢口的便知

95 商人說完了請再說工人 96 不論甚麼東西好的自然賣的錢多壞的自然賣的錢少 97 這是因爲粗細不同的緣故 98 一樣是手藝人有一月掙七八兩銀子的有一月掙一兩串錢的這是因爲手藝高低不同的緣故都叫個工人 99 做鐘表的人生活又輕掙的錢又多鐵匠木匠等出的力又多掙的錢反少因爲巧拙不同的緣故 100 我們陝西的工人手藝很粗很拙又不曉得改良只按照貓兒的模樣畫老虎 101 衆位都不回頭看看從前做弓箭的人生意眞正興旺自從把武科一停止他就當下沒事做了 102 倘若是早改業那裏吃這個虧呢 103 現在賣洋煙的人若不改業不久也要像那做弓箭的樣子 104 還有那當書辦的當差役的都是要改變的這些人還不乘早另外尋生活嗎

105 工人說完了請再說做莊稼的事情也要變通纔能得利 106 倘若不盡人的工夫專倚靠天命到底是不得了局 107 況且到處的地土都貴惟有陝西的地便宜所以外省的人都紛紛的來了 108 將來陝西的人口越發多那地土的價錢越發要大漲若還是照舊日的樣子恐怕一年所得利除掉糧草人工以外所得無多 109 況且山東的人湖北的人他們都格外勤勞能夠積攢銀錢同糧草我們陝西的本地人性質很笨脾氣又懶怠將來

year. Further the shareholding business of the present time enables the shareholders to get an immediate dividend of 8% and besides a certain amount of bonus. It is likely perhaps that in a few years all men with any money will use their silver in purchasing shares. When that time comes, if the Pawn Shops expect to borrow people's money at 8% or 9% they will find it very difficult to do so, and if they borrow at a high rate of interest they will be still less able to earn a profit. This is the evil of our Shensi people conducting business on conservative lines. You business people, and owners of Pawnshops, don't say that world changes affect you not, rather make an early adjustment to prevent loss later on. If you don't believe me ask those who have been to Shanghai and Hankow.

Now that we have finished with merchants let us take the workmen. In all goods whatsoever, good things sell for a good price, and inferior stuff for a poor price. And the reason for this is that the quality in the one case is fine, and rough in the other case. It is the same with the artisans, some earn seven or eight taels a month: some again earn one or two thousand cash a month, because the quality of the workman's craft is different, but all are termed workmen. Watchmakers have light work, but good pay; blacksmiths, carpenters and such like, expend much strength but receive small pay, because the skill is unlike. The Shensi workmen are both rough and uncouth, and refuse to change, but will always draw a tiger after the model of a cat. Won't you gentlemen look round this matter: formerly the makers of bows and arrows had a flourishing trade, but as soon as archery ceased to be a subject of the examinations, they were without work. If they had early changed their occupation they would not suffer this hardship. The opium seller too will soon be like the bow-maker if he doesn't change his business. And so with clerks, underlings who should all change their work. Will they not early seek other means of livelihood ?

Now that we have finished with the worker, let us speak of farming, which also must be reformed to be profitable. If a man does not work his level best, but relies on the dispensations of providence, he will fail. Further, land is dear everywhere, it is only in Shensi that it is cheap, and in consequence people from other provinces crowd hither. We shall find that the population of Shensi will be much increased, and the price of the land will advance tremendously, and if things are as they were in the old days, it is to be feared that the yearly profits, after deducting expenses, will be not much. Moreover, the Shantung people, the Hupeh people are very energetic and able to accumulate money and grain, but our own natives of Shensi, have their phlegmatic natures and lazy temperament; and in the future outsiders will gradually make headway, whilst the Shensi man will as certainly fall

外省的人必定慢慢要興旺陝西的人必定慢慢要衰敗 [110] 豈不反客奪主的樣子嗎 [111] 奉勸現在的莊稼漢做法南省的法子著實把莊稼進步去做或多種樹木或多飼養牲畜或是栽桑樹養蠶子能夠做的事情著力前進去做能夠興的着實去興不要怕難並退後纔能夠立得住 [112] 倘若不是這樣得過一日且過一日不想發憤進步再過數年恐怕生計還要比如今更難 [113] 那就是自己躭誤自己了

(四) 糊塗人不曉得禁鴉片的利害

[1] 我有一段話說給我們同胞聽聽 [2] 說的是甚麼事呢 [3] 就是禁鴉片 [4] 去年我們中國皇上下了上諭要限定十年之裏將鴉片烟禁絕不准再吃烟再種烟 [5] 又恐怕外國的烟土照常運來阻礙禁鴉片之事因此與外國訂了約查各海關上的册按照往年外國烟土運來中國的數目一年一年挨次慢慢的減少 [6] 比方去年進口四萬箱今年只准進三萬六千箱 [7] 照這個樣子年年挨次減少到了十年就沒有一點兒烟土進口了 [8] 倘若外國人不守所立的約把烟土暗暗的偷進口查出來就必定充公 [9] 倘若到了十年我們中國還是不能夠斷根就要賠外國這十年裏少賣而少進的利錢

behind little by little. Is this not like making the guest into a host? I exhort farmers to imitate the method of the southern provinces to carry on farming in a thoroughly progressive way: either by cultivating more trees, or rearing more animals: or by sericulture, and by energy make progress in everything: and in the increase of profits to increase solidly. Let him not give way by reason of difficulties, and thus doing, he will be able to stand firm. If things are not done thus the days will come and go without any effort at progress: and after the lapse of several decades the means of livelihood, it is to be feared, will be even more difficult to find than they are to-day. Thus you will be your own worst enemy.

4. STUPID PEOPLE FAIL TO APPRECIATE THE STRINGENCY OF THE OPIUM PROHIBITION

I want to speak a few words to my fellow countrymen for their consideration. What then is it that I desire to speak about? It is on the prohibition of opium. Last year our Chinese Emperor issued an edict that opium must be entirely suppressed within the fixed limit of ten years, and neither consumption nor cultivation ever be permitted again. Further, lest the transport of foreign opium should take place as usual to the detriment of its home suppression, an agreement was made with a foreign country to decrease gradually the quantity year by year, computed by the amount of the opium imported in the past year into China, as recorded in the registers of the Customs Houses. For an example, last year forty thousand boxes were imported, but there would be only thirty six thousand boxes permitted this year. By this method, through the regular decrease every year, not a bit of opium would enter the country after ten years.

Now supposing the Foreigners did not keep the treaty that had been made, but clandestinely and illicitly imported opium into the country, then it would be confiscated, when found out.

If when the ten years were up we Chinese had not thoroughly uprooted opium, it would be necessary to compensate the Foreign Country the loss sustained during these years by the decreased sales and imports.

[10]照這樣看起來這一次禁烟不比從前限定十年總要把這鴉片禁個乾淨呢 [11]我這一段話衆位聽了一定不信爲甚麼呢 [12]衆位的意思覺得我們中國軟弱外國人又不懼怕我們中國那裏肯不顧自己做買賣得利偏要幫助中國禁烟呢 [13]這個意思好像不錯 [14]但他們大衆不曉得此一次中國禁烟外國人極力贊成全是耶穌教會的力量 [15]耶穌教以救世爲主 [16]數十年前耶穌教會中人盡義務設立了一個戒烟會也曾聚會商議過一次禁止種烟 [17]那時外國下等的人不准因爲恐怕於生意有妨礙 [18]因此把戒烟的事情停住了 [19]後來一年一年入戒烟會的人漸漸加添多了去年又聚集商議了一回准許的人有一半 [20]所以我們中國這一回禁烟與外國立約外國纔極力贊成

[21]由去年禁烟的上諭下了以後凡明白道理明時務的人不論做官的做百姓的沒有不趕緊戒煙的 [22]惟有糊塗的人以爲從前道光年間要緊禁煙林文忠公在海關上焚燒烟土鬧得來驚天動地也不曾禁絕如今吃烟的人越發加多了怎麽樣能夠禁絕呢 [23]說這話的人眞正是糊塗虫全不曉得這一回禁煙是與外國立了約到了十年的期限（倘若 如果）還禁不斷定然要賠外國銀子就是中國皇上也不能隨便要不趕緊禁煙也是萬萬不能的 [24]我也是一個吃烟的人很曉得這一回禁烟的利害不能不苦勸諸位 [25]諸位聽了我的話快快預備戒煙 [26]也不要買外洋的戒煙藥就用林文忠公的戒煙丸

Thus it is evident that the suppression of opium on this occasion is a very different thing from that of formerly; there must be a clean uprooting of opium within the fixed limit of ten years.

None of you gentlemen will believe what I say at all. And why? Being persuaded that since China is weak and foreigners not being afraid of us Chinese, your idea is they would be unwilling to forego attention to the profits arising from trade, and disinterestedly offer to help China to exterminate opium. This idea has a certain verisimilitude. But those who hold this view, however, do not realize that foreigners are energetically seconding China this time in suppressing opium, a help coming altogether from the Christians. The principles of Christianity is the Salvation of the World. A few decades ago some Christians in the course of their Christian duty, established an Anti-opium society, which came to the decision once to suppress the cultivation of opium. But at that time the less scrupulous classes would not permit this, fearing that it would be detrimental to trade. Therefore the matter of suppressing opium was hung up. Afterwards increasing numbers joined the Society year after year, and last year they met once more and one half of them was favourable. Therefore it is that we Chinese, in prohibiting opium this time, have made a treaty with the foreigners, and, why it is that they heartily second our efforts.

From and after last year, when the edict prohibiting opium appeared, all cultured and experienced people, whether officials or people there were none but made haste to break off opium. It was only the stupid people, who regarded the former effort during the years of Tao Kuang, when Lin Wen Chung Kung had a conflagration of opium at the Customs, and made a tremendous ado, yet without succeeding in the entire prohibition of it,—and who said that if it failed then how could it succeed to-day when more people than ever eat it.

Those who speak thus are certainly stupid worms, who do not comprehend in any degree, that in the present attempt to prohibit opium, a treaty has been concluded with foreign powers, that if there is yet after the stipulated time of ten years has expired any opium unsuppressed, a monetary compensation must be made to the foreigners, for certainty, and not even the Chinese Emperor on any account could do as he chose, so that delay in the suppression of opium is altogether impossible. I who also am an opium-smoker, and well know the stringency of the present suppression of opium, cannot but direfully exhort you. Listen to me gentlemen; go quickly and make ready to break off opium. There is no need to buy foreign anti-opium medicine, but use Lin Wen Chung Kung's anti-opium pills.

[27]這個丸子共用藥十八味共算二兩多重[28]這個藥料裏面加添煙膏四錢做成丸子[29]每一個丸子計二錢重烟癮若每一回要吃三錢烟只要吃一個丸子便好[30]慢慢的把丸子裏的烟膏減少一天一天就把煙癮戒斷了[31]倘身體軟弱的人不能吃這個丸子就吃另外的丸子那丸子的名頭叫做八仙長壽丸[32]這個丸子裏面不用烟膏也是頂好的藥方[33]衆位呀聽了我的話把煙癮戒斷了[34]不但於身體並行業上有許多好處[35]後來致國家富強致種族壯健皆從此起頭了[36]勸你們不要再糊塗了趕快安排戒煙去罷

(五) 中秋節

[1]現在纔過了端陽節又早到了中秋[2]因爲我們本國的風俗很講究看重那些節所以遇着這些日子都要安排一番不肯冷冷淡淡的放他過去[3]這幾天街市上那些做果品買賣的人或是鮮果品或是乾果品都生意興旺[4]那些送禮物捧盒子的人來來往往街上很多[5]到了中秋節那一天大衆就行那賀中秋節的禮如小官對上司學生對先生並親戚朋友都恭喜賀中秋節[6]這還算是習慣的風俗[7]又有些送禮的用銀子幾錢紅紙包好這叫做節敬[8]我想一年有三百六十日到了中秋節這一日也和平常的日子一樣[9]甚麼叫做節過節有甚麼可喜又有甚麼可敬[10]古人說得好禮煩則亂就是這個說法[11]月到中秋分外明這句詩不過是讀書的士子表明風景的說話[12]

These pills are made up of eighteen ingredients, which weigh altogether two ounces and over. To these drugs are added 4 maces of boiled opium, made up into pills. Each pill will weigh two maces. There is need of only one pill to satisfy a craving requiring three maces of opium a time. Gradually diminishing the amount of prepared opium in the pills, day by day, it will be feasible to break off the opium craving. In the case of those of weak constitutions, who are unable to eat these pills, they should take other pills, which are called the Eight Genii Longevity pills. These pills do not contain boiled opium, but it is an excellent prescription. Gentlemen listen to these words of mine: give up opium. Not only would this be beneficial to the body, but it would bring a great number of benefits to your businesses as well. A prosperous state afterwards and a vigorous race all spring from this origin. I beg of you not to continue in this stupidity, but to make arrangements to be rid of opium quickly.

5. THE MID-AUTUMN FESTIVAL

Now the Dragon Festival has just gone, and that of Mid-Autumn will soon come. Since the customs of our country lay great stress on, and pay much attention to these festivals, therefore when these days fall, everybody will be after making preparation, unwilling to let these feasts pass by lukewarmly. During these few days, those on the streets, who are fruit sellers whether of fresh fruit, or, preserved fruit will all have a thriving trade. Those men who take presents will throng the streets, going back and forth. When the day of the Mid-Autumn Festival comes, everybody will be sending those complimentary presents of the Mid-Autumn Festival; such as the small official paying courtesy to his superiors, and, the scholar to his teacher, as well as friends and relations who will interchange congratulations on this feast. These may be regarded as standing customs. Again there are some who send presents of a few maces of silver wrapped up nicely in red paper. These are called tokens of respect on the feast.

When I think of it, the year is made up of 360 days, and when the day of this feast comes round, it is just like one of the other days. What then is it that is meant by a festival? What joy is there in it? What object of respect? The ancients well said, 'When courtesies are overdone then there is disorder.' This is just the right view of the matter.

我們有這些話灌在腦子裏彷彿看見中秋節那一日的月光比較平時更加光亮 13 當夜間的時候一輪光亮的明月照着世界我們趁這個時候或自己一個人玩耍或偕朋友在一塊兒玩耍或是喝酒或是作詩倒有些趣味 14 但是這種風味惟獨有感情的人還要遇着平安的時候纔能夠領受得來 15 那裏能夠家家都這樣人人都這樣年年都這樣 16 所以玩月這件事不是普通可行的 17 十四夜裏我在街上行走耳聽得街市人傳說說道明天便是中秋節好預備精神明天夜裏玩月 18 我看看乃是一位婦人衣服平常蓬頭坐在月下旁邊坐了兩三人 19 大家都說玩月那句話兒高興得很

20 論到月本是屬於地球的一個星東邊兒出來西邊兒落下去 21 他的模樣兒常常改變有時候是圓的有時候是缺的有時候好像蛾眉 22 但他模樣兒改變都依着時候一點兒不亂 23 乃世界上的人紛紛傳說說道月球上有什麽廣寒宮有什麽嫦娥仙子有什麽玉兔兒有什麽丹桂樹 24 那月上的典故一時記也記不清說也說不完 25 總而言之這都是些無根的言語 26 就如中秋節那一天的月年年都是這樣光亮年年的模樣兒都是這樣圓並沒有一點兒希奇之處 27 要是高興玩月任憑玩耍便了 28 爲甚麽要送禮物赴筵席張皇出許多事體來呢 29 還弄出那迷信的勾當來 30 本地的風俗一到中秋節夜間家家戶戶於月光之下天井裏擺設下一張棹兒獻奉許多東西燒香點燭叩幾個頭 31 三聲紙炮嫛嫛嫛叫人耳鼓受驚嚇 32 說道這是祭祀月光爺 33 哈哈這眞是希奇得很 34 衆位呀並不是我搬弄口舌喜歡說這些閑話因爲這個裏頭有很大的關係 35 一是大衆多迷信好崇奉神 36 二是大衆愛做體面 37 三是大衆重銀錢行賄賂

38 就過這小的一個節也把劣根性發現出來 39 他們外國人也過節比較我們過節卻

The moon is particularly bright during the Harvest Festival. This line of poetry is only a saying of a scholar to describe the panorama. We have these sayings on the brain: such as "moonlight on the night of the Mid-Autumn feast seems much brighter than ordinarily." During the night with the light of the round orb of the bright moon illumining the world, we take advantage of this occasion for amusement, whether alone, or, in the company of other friends, for either wine drinking or composing poetry, and here is some pleasure. But this kind of taste can only be enjoyed where there are people of like sympathies, and at a suitably quiet time. How is it possible for every family to be so: for every one to be doing it: and every year alike. Therefore "enjoying the moon," is not a matter that can be done universally. On the fourteenth night, walking in the streets, I overheard a person on the streets tell, saying, to-morrow is the Mid-Autumn Festival, we must reserve all our strength, to play the moon game in the evening of to-morrow. I looked and saw that it was a woman in ordinary clothes with uncoiffured head, sitting in the moonlight. By her side were seated two or three men. They all seemed happy when they mentioned that game of the moon.

Now concerning the moon, it is a star inherently connected to the earth. It rises in the East and sets in the West. Its phases constantly change. At one time it is round: at another time it is crescent: at another time it is like the eyebrows of a moth. But the change of its phases depends entirely on the seasons without the least irregularity. But the denizens of the world pass on a confused tradition, saying that there is some kind of Moon Palace, or, the fairy Chang Ngo in the moon, or some Cinnamon tree. It is impossible to recall clearly, or, to tell fully, at once, the myths of the moon. In a word, all these are some unsubstantiated stories. Just like the Mid-Autumn Festival, the moon on that day has the same brightness every year: every year it is of the same rotundity. There is nothing whatever strange about it. If people want to be merry when enjoying the moon, let there be merry-making, but why give presents, go to feasts, and set in motion erratically a great number of things? And that matter of superstition too has been evolved! The custom of the district is that in the evening of the Mid-Autumn Festival, on its arrival, every home and family spreads a table with many offerings in the yard under the moonlight: they burn incense and candles and kotow several times: they fire three crackers whose tong-tong-tong strike terror into the ears of people, who say this is the worship of the moon. Ha! Ha! this is really most strange! Gentlemen, it isn't that I ridicule these because I am fond of babbling, but because there are points of great consequence behind it all. One point is that all are superstitious and fond of the worship of Spirits: another is that all love pageantries: and lastly that all prize money and practise squeezing. So this vile disposition is disclosed at the observance of this very small

是不同[40]外國過節都挑選與國家有大變動大利益的日子或是英雄與國家盡力的日子做記念日[41]盡心盡力的表揚所以那些百姓們都受感動都想振作有為[42]就如耶穌聖誕的那一日各國的人都很看重[43]我們孔夫子的聖誕除掉幾個讀書人誰能夠記得起呢[44]奉勸諸位既然高興要過節也須有道理[45]倘若沒有趣味的事體不要去幹他纔好

(六) 三原縣天足會成立春季演說

[1]我們三原這個天足會成立了已經四五年了[2]現在不纏足的女子也就很多[3]可見我們三原這個地方到底開通到底明白[4]如今又設了兩處女學堂專教這些不纏足的女子[5]從今以後我們三原縣的女學漸漸興盛[6]不纏足的女子一年比一年更多[7]但是現在不纏足的女子多半是讀書人的娃娃[8]所有做莊稼的女子做生意的女子做工匠的女子內中不纏足的還是少的很[9]這是甚麼原故呢却有許多的根由請為大家說一說[10]有些人看見這不纏足實在的便易只恐怕將來沒有人與這大足女子結婚嫁不出去[11]該如之何[12]這個事情我們大衆的讀書人也想到這個地步所以纔立下這天足婚姻譜[13]把不纏足的人名都寫到本子上邊[14]現在也有一百多家以後一年比一年更多了將來婚嫁的時候就在這些人中揀選何愁難於婚配呢[15]奉勸大家只管與女子不纏足再不要憂愁難於婚配[16]這個事情還有些人說婦女總要纏足纔得好看[17]中國的婦女自古以來尚的是纏足如今何必改變呢[18]說這話的人

festival. Foreigners also observe festivals. But their keeping of feasts is very unlike ours. Abroad the feasts are all kept on days selected in token of some great reform, or salient matter in the State, or, it may be the day of a warrior who did some signal deed for the country. The commemoration day is celebrated enthusiastically, and the people therefore are stimulated to greater activities. For example the day of the birth of Jesus; the people of every country regard it very highly. But the birth of our Confucius, who observes this, outside a few scholars ?

I advise all of you gentlemen, since you wish to revel over this festival, to act on some principle. Do not pursue anything if it is devoid of taste.

6. A SPEECH AT THE SPRING MEETING OF THE ANTI-FOOTBINDING SOCIETY

SAN YUAN HSIEN

Our San Yuan Anti-footbinding Society has been founded now four or five years. The women who are with unbound feet to-day are quite many. Hence it is evident that the San Yuan district is really open, and the people intelligent. And now again two girls' schools have been established, for the sole purpose of teaching those girls who have unbound their feet; henceforth girls' education will gradually flourish in our city, and girls with unbound feet will increase in number every year.

Still the girls who unbind their feet are for the most part the children of the literati; those from the homes of the farmers, or traders, or artisans are very few indeed. What is the cause of this ? There are many reasons, which I will tell you.

There are some people who see that it is really a most convenient thing to have unbound feet, but fear that there would be no family willing to contract marriage with a girl with natural feet: if she is not married how then? This possibility has also been thought of by all of us scholars, and so we have established the anti-foot-binding betrothal register, wherein we have subscribed the names of all those who have not bound their feet. At present there are one hundred families. Afterwards many more will be added each year. And in future when there is a betrothal it will be amongst these people the connection will be made. And so why trouble over any difficulty in betrothals.

I advise you all just to pay sole attention that the girl should not bind her feet, and not to worry about the difficulty of getting her engaged. There are still people

都不知道這纏足有許多的害處 [19]你看那回回亂的時候糟踏了多少婦女都是纏足之過 [20]再看得癆症的得腰腿病的死了多少婦女也都是纏足之過 [21]再看那庚子年北京大亂的時候把多少頂好的婦女又羞辱又傷損也都是纏足之過 [22]大衆想一想看到底是纏足好嗎不纏足好呢 [23]還有些人說著婦女不纏足了人就管不下他恐怕將來容易學壞 [24]唉 [25]這一件事眞是想錯了 [26]女子既不纏足還要讀書既能夠讀書明理自然知道羞恥就是教他學壞他也不肯學壞的明白的人必然不做那些醜事情 [27]願學壞的人把足纏的越發小他越發要學壞 [28]難道說現在纏足的人學壞的還少嗎

[29]還有些人說不纏足了穿的又要好又要讀書那裏有那些錢呢 [30]這話却是不然 [31]不纏足的婦女穿的比從前省的多 [32]有錢的人不過穿一件綢衫沒錢的人穿一件布衫子也就很好了 [33]不像從前的女人繡花衣裳鑲邊衣裳一件衣服隨便就值幾兩銀子或十幾兩銀子

[34]還有些人說你勸婦女不纏足恐怕是想投外國人任你千勸萬勸我總是要纏足 [35]唉 [36]這個話又說錯了 [37]我們大衆正因爲外國人勢力太盛要想法子抵制他 [38]除非我們中國一天比一天的強起來不行 [39]纏足的這一樁事却是弱國弱種的一個大原因 [40]一則婦女因爲纏脚不便行走身體日就軟弱生下孩子不能强壯 [41]二則不能做事情要連累自己的丈夫有許多的不好處 [42]我們既然知道了不忍不勸人纔苦口勸人 [43]實想着教我們的中國漸漸的强盛不受他外國人欺侮那就好好了

who say about this matter, wives and daughters to be good looking must have bound feet. Our Chinese women from of old have been fond of bound feet, why change now? They who speak in this way are ignorant of the many injuries of foot binding. Consider the great number of women who were undone during the time of the Mohammedan rebellion, and it was all the fault of foot binding. Again consider those who contract consumption, backache: how many have died, and all due to foot binding. Again consider how many good women were dishonoured and injured, in the year Keng tzŭ, when Peking was in anarchy, and this also was the fault of foot binding. Just think all of you, whether footbinding or the contrary is best.

There are moreover some people who keep saying, that unless women have bound feet they would be unmanageable, and are afraid lest they should easily learn evil ways. Ai! This is quite a wrong conception of the case. For since if girls do not bind their feet they will study; and since they can study and become intelligent they would naturally have a sense of shame, so would be unwilling to follow vice were they so led, since enlightened persons are less prone to evil things. They who have a mind to vice, will be the more vicious the smaller you bind their feet. Dare it be said, of those who now bind their feet, that but a few learn to do evil ?

Again some say that if you do not bind the feet the women will want to dress well, and go to school, and where is the money to come from ? This need not necessarily be so. Those women and girls who do not bind their feet now, spend much less on their clothes than formerly. Those who have money wear only one satin jacket, and those without money one calico jacket,— and they are considered well off. This is very unlike girls formerly who wore embroidered garments, and trimmed garments, one garment easily costing some few taels, or perhaps ten and more taels.

Again there are some people who say, 'you want to persuade our women and girls not to foot-bind in order to get them to join the church: and so we won't give up foot-binding however much you try to dissuade us.' Alack! These words are wrong also. It is just because we want to withstand the foreigner, whose strength is getting too excessive that we advocate this. Except we China become daily stronger there will be no hope. But this affair of foot-binding is a mighty cause of the weakness of the country and the race. For one thing, since women with bound feet cannot easily walk, their physique is gradually lowered, and, the children they beget cannot be strong. Another thing, they can't do anything themselves and thereby they embarrass their husbands in very many ways. Since we are convinced of this we cannot forbear to persuade people. Truly we hope by earnest persuasion to lead the country, little by little, into the paths of greatness, and so prevent the offensive treatment of the foreigner; were this done all would be well.

第四章　關於道德宗教的演說

(一) 孔教會的道德話

道德是立國的根本
是團結人類的磁性

[1]近來北京的孔教會開會請經學大家王湘綺先生講經　[2]先由劉次源君演說歡迎王先生的意見　[3]所說的話大略如下

[4]今天本會開歡迎會歡迎湖南支會會長王湘綺先生　[5]湘綺是中國的大儒　[6]這回因爲大總統請他做國史館長所以從湖南到京主持史席　[7]查中國歷代的國史都是一姓的家譜對於民生的窮富風俗的好壞向來不十分注意　[8]如今既從專制改做了民國湘綺又一向(隱居／伏處)在草野之間已幾十年不問(政／世)事對於人情風俗一定知道的很詳細　[9]將來一定能夠發揮中國民族固有的精神　[10]這是可以料得定的　[11]可是我們所以倚重於湘綺的還另有一層原故

[12]大凡立國於天地之間必定有一個立國的根本　[13]根本是什麼東西呢　[14]就是道德

CHAPTER IV

MORALITY AND RELIGION

1. A TALK ON MORALITY AT A MEETING OF THE CONFUCIAN CHURCH

Morality is the foundation of the State

'Tis the magnetic quality for binding men together

Lately the Confucian Church in Peking held a meeting, and invited the great classicist Wang Hsiang Ch'i to expound the Classics (to preach). A preliminary address of welcome to Mr. Wang was made by Mr. Liu Tzŭ Yuan. The substance of what was said is as follows.

To-day this association holds a reception to welcome Mr. Wang Hsiang Ch'i, the leader of our branch in Hunan. Hsiang Ch'i is a great scholar of China. On the invitation of the President to him to become the head of the historiography department, he has come from Hunan to Peking, to take charge of the historical commission. An examination of the national records, of the successive epochs of China, shows that these are but family registers, and hitherto, have given no special attention to the economic life of the people, nor to their good and deleterious customs. Now that the change has been made from a despotic to a republican regime, Hsiang Ch'i who formerly lived in retirement, and for several decades did not trouble himself with politics, is truly thoroughly acquainted with the temperament of the people, and, their customs. He will be well able, in the coming days, to interpret the spiritual qualities; that truly exist in the Chinese race. So much can be prophesied without hesitation. There is another reason why we should rely on the help of Hsiang Ch'i. As a rule when a country has to be established in the world, there must be a principle on which it can be done. What may this principle

[15]因爲人類所以能互相團結而成國家必定要先有了一種吸力又名叫磁性 [16]我們所說的道德就是團結人類的磁性 [17]譬如要製造一件陶器必得要用磁土做了質料然後要做盤子就成盤子要做杯子就成杯子 [18]如果不用磁土而用沙泥那就雖然有了極好的模子也不能造成器皿 [19]普通的禽獸都沒有道德心看見了利就大家爭奪看見了害就紛紛逃避(彷彿有如)一盤散沙絲毫沒有團結的能力 [20]所以國家的組織法只能施之於人不能施之於禽獸

[21]道德兩字本來發原於天 [22]他的功用就是能夠教人 [23]人所以和禽獸不同的地方就在於有道德 [24]如果沒有道德雖然是人的形式却仍舊還是禽獸 [25]如果父子做了仇(人讎)兄弟做了豺虎專門殺掠爭奪那就決不能立國 [26]所以有了聰明智識的人就能依據了人類固有的德性加上淘(鎔冶)的功夫使他自然發育 [27]然後團結的本能可以漸漸表著國家的構造也可以穩固不搖

[28]所以推求到國家的原始必得先有了教育然後再有政治 [29]如果專靠了強權使出種種壓制專橫的手段那就決不是長久治安的道理 [30]查各國有各國的禮教各國有各國的風俗各不相謀各有獨到之處 [31]中國一向把孔教算立國之本因爲孔子的道理是集合古今的大成所以孔子以後是孔教孔子以前也是孔教 [32]至於歐洲的教就是從耶穌降生以後把耶教做立國的根本 [33]這是因爲各國的風俗習慣不同所以彼此不能勉強改變

[34]現在大家都說歐洲各國富強都稱贊他們所辦的事都是井井有條總以爲這是法

be then? It is morality. Because before the human race is able to mutually combine and form a country it must first have a cohesive, or, what we may also call a magnetic force. Now, this morality of which we are speaking, is no other than the magnetic nature, uniting the human race, into a corporate body. For instance when we want to make a piece of china, we must use kaolin to form the material, and afterwards when we want to make a plate we make it into a plate; or a cup into a cup. But if we do not use kaolin, but use sandy paste, we shall not be able in that case to produce china, though we have the most perfect matrix. The common birds and beasts have no ethical spirit, so when they see something good they all struggle for it; when they see some danger, they scurry away and dissolve: they are like a plate of loose sand, without a particle of unifying power. Therefore the method for organizing a state has only been given to man, and could not be given to birds and beasts.

Morality, originally, had its genesis from Heaven. Its efficacy is its service in teaching men. The point of difference, between men and animals, lies in the possession of morality. And where there is in fact no morality, though he bear the form of man, yet after all he is a beast. When the father and the son are enemies, and brothers are wolves and tigers, making a trade of murder, rapine and contention, a country cannot be instituted under such conditions. Therefore given men with intelligence and rationality, it will be possible to make them to grow naturally, relying on the virtue which truly exists in the human race, working in co-operation with the refining forces of education. Subsequently, the uniting power will gradually appear, and, so the creation of the state can be made immovably stable.

Therefore examining into the beginning of a country, it is patent, that there must be education first of all, and politics only afterwards. If might alone be relied on, and, the practice of every kind of oppression and restriction be resorted to, this procedure will on no account ensure a continuous peace. On a survey of all countries it is found that each has its religion, each its customs, each its own phase, and each its own independent character. Hitherto China has taken Confucianism as the basis of the State, because it gathers up the perfection of ancient and modern philosophy, for which reason, we have the Confucian creed after the time of Confucius, as well as before the times of Confucius. But as to the creed of Europe, since the times of Jesus, Christianity has been regarded as the foundation of the State. This is because each country has its varying customs and practices, and, therefore it is not possible to force any one to change from the one to the other.

We all say, at present, that all European countries are strong, and praise them for the efficiency of all their works, a result they consider arising from the fact that their countries are governed by law; failing to apprehend that all this is

治國的效力不知道實在都是耶教的功勞 35 因爲耶教能夠提挈人心的道德所以歐洲的人都能遵循秩序富有法律的精神 36 如果沒有這種精神那就殺掠爭奪內亂相尋不要說國家不能富強

37 歐洲人最尊貴的是信實最崇拜的是名譽 38 這兩樣東西就是他們富強的根本 39 可是名譽和信實並不屬於政治範圍而屬於道德範圍 40 既已屬於道德範圍那耶教的功勞就無論如何不可湮沒 41 從前美國開國的人物大都是耶教的教徒道德既已十分高尙政治自然能夠組織純粹 42 所以他們立國的根本不在於盧騷的民約論而在耶教的新舊約聖經 43 如果說單靠了一部民約論就可以組織共和國那南美洲各共和國爲什麽常常擾亂始終沒有安甯的日子呢

44 中國現在已改了共和國一班有見識的人總以爲中國人民的程度太低 45 試問這程度太低四個字究竟專指那一件事 46 如果說讀書人的程度太低不過不能發明各種科學罷了 47 如果說種田人的程度太低不過不能開闢地利罷了 48 如果說工人的程度太低不過不能製造精美的東西罷了 49 如果說商人的程度太低不過不能在商界上戰勝罷了 50 這幾件事雖然於立國的道理很有關係却也總不能說他是共和的程度不足 51 所說的共和程度就是道德就是一般人民的普通程度就是無論士農工商婦人孺子所不可不有的程度有如製造陶器的磁土一般

52 所以中國目下所缺乏的東西只在於道德不在於學問也不在於政治 53 如果說是所缺乏的在於學問那十幾年來所派的東西洋留學生不可算不多各種科學也已販了許多到中國發賣 54 如果說是所缺乏之的在於政治那各國的法規非常之多只須早

really the work of Christianity. Because Christianity has the power to emphasize virtue in the hearts of people, therefore Europeans are all able to follow order, and are rich in the vitality of law. When people are lacking in this kind of vitality the result is murder, rapine and contentions; internal troubles follow the one on the heels of the other, and it is needless to say that a country cannot be prosperous under such conditions.

What Europeans most honour is sincerity, and most revere is reputation. These two qualities are at the root of their prosperity. But honour and reputation do not pertain to the realm of politics, but rather to the realm of morals. That they come under the realm of ethics, is due to the work of Christianity which can never be stifled under any conditions. Those who formerly opened up America were Christians mostly, and since they esteemed morality most highly, so naturally it was possible to organize politics in purity. Therefore in the creation of the State, the foundations were not laid on Rousseau's Social Contract, but on the New and Old Testaments of the Protestant religion. If in truth it be said that it is possible to organize a Republican State on a Social Contract Code solely, I would reply how is it then that every Republic in South America is constantly in disorder, and, there is never a day's peace?

Now that China too has changed into a Republic, some intelligent people stoutly maintain that the standard of the Chinese people is too low. May it be asked that a case, in which the standard is too low, be definitely pointed out. If it be said that the standard of the literati is too low; it is only that they are deficient in the sciences, no more. If it be said that the standard of the farmer is too low: it is only that they cannot till the land profitably, nothing else. If it be said that the standard of the workman is too low, it is only that he can't create articles of beauty, that is all. If it be said that the standard of the merchant is too low, it is only that he can't conquer in the world of trade, that is all. Though these several items are most important in the theory of founding a country, nevertheless, it cannot be said, in any way, that the standards "*per se*" are insufficient for the Republic. What is meant by the standard of a Republic is ethics, it is the general standard for the people, it is the standard which none can do without, whether he be scholar, farmer, artisan, tradesman or women and boys. Just as in the manufacture of porcelain you cannot do without kaolin.

Therefore what China lacks in the immediate present pertains to morality, not to education, or to politics. If it be held that what is lacking lies in education, then those students, who were sent to study abroad in the last dozen years,—not a few, have already imported large quantities of every kind of it into China, and traded in it. If it be held that what is lacking lies in politics, then the laws of

晨翻譯了晚上就可以公布要法國制就法國制要美國制就美國制 [55]幾十條憲法幾十通章程不過一個書記就可以辦得了 [56]然而這種憲法和章程頒布以後就可以說中國竟然能學像了美國竟然能學像了法國麽 [57]恐怕非但別國人不相信自己也一定不能相信

[58]考究中國目下所有最大的壞處就是在於利慾薰心廉恥絕滅八個字 [59]從前荀子說道禮義廉恥國之四維四維不張國乃滅亡

[60]中國雖然名叫孔教國實在孔教並沒有實行 [61]因爲孔教的眞義就是要把做人的方法教訓人民 [62]中國人果然能照着孔子的說話實行那就人人愛世界的人和愛自己一樣決然可以不再有爭奪權利的事 [63]這樣一來竟可以造成大同的世界

(二) 宗教的分類

(問) [1]宗教怎麽講呢(答) [2]凡皇帝統治百姓的法子那勸人的叫做禮防人的叫做法賞罰人的叫做律 [3]這都是百姓當奉行的 [4]不過朝代一換便有好些更改 [5]只有一種教法是古來極聰明的聖人傳受下來無論國內那一等的人都要遵守 [6]這便叫做宗教

every country are unusually numerous, and you need only translate them one morning, and publish them in the evening; you can have the French system if you want it, or if you want the United States you can have the U. S. system. Several dozen articles of the Constitution, several dozen clauses of the regulations could be copied by a clerk. Nevertheless, after the promulgation of these constitutional laws and regulations, could you say that China was really a reproduction of America, or, truly a reproduction of France. Not only would people of other countries disbelieve you, even you would not believe this yourselves.

An examination of the greatest mischief in China at present shows it to be represented by these words, "the heart has been clouded by greed and lust, whilst purity and modesty have been annihilated." Long ago Hsun-tzŭ taught that truth, righteousness, purity, modesty were the four social bonds of a country: and if the four bonds were not operating the country would die.

Though China is called a Confucian country, the truth is, the creed of Confucius is not in operation. Because the true aim of the Confucian faith is to teach the people how to become men. If the Chinese really were able to act, according to the words of Confucius, the result would be that they would love the people of the world, like themselves, and it would be quite impossible to have again struggles for rights and privileges. And so acting it would be possible to establish a civilized world.

2. CLASSIFICATION OF RELIGIONS

Question: How do you expound religion?

Answer: Of all the methods used by the Emperor in ruling the people, that which is hortatory is called Li, Ceremony: that which is prohibitive is called Law: that which has to do with rewards and punishments is called Statute. All these the people should obey. But it must be remembered that when the dynasty is changed, many of these also undergo alteration. There is however one canon handed down from ancient time by most learned, holy men, which the people of every class in the country should all observe. This is termed religion.

[7]但是現在地球上頭宗教名目不是一个如儒教佛教基督教以及各樣外教 [8]既然有這宗教的名目也不是一點道理都沒有的所以現在有名的人都要講究各宗教的異同 [9]這種學問叫做宗教學那考究宗教學的人便叫宗教家

(問) [10]宗教跟世界的事體有什麼關係呢(答) [11]中國自孔子未生以前卻是政教合一國度 [12]那時有一輩熱心愛民的皇帝名叫堯舜禹湯文王武王在史書上極有聲名的 [13]不過朝代更換教化全改直到孔子降生纔定了一个萬世不變的教法 [14]從此國政宗教分爲兩途二千餘年未嘗歸併卽如基督教創始的時候也是政教合一的

(二) 耶穌聖誕節感言

麥倫書院學生江澂斧來稿

[1]外國的宗教雖然不統一可是不過分做耶穌天主兩教而這兩教的起原還仍舊是同一 [2]所用的聖經和所崇拜的教主還仍舊是一個 [3]不過後來傳教的人把聖經上的精義闡發出來意見各有不同 [4]就是所說的「智者見之謂之智仁者見之謂之仁」[5]而追溯他們的本原還仍舊是一個老祖師耶穌 [6]其餘什麼俄國派和希臘派也是

But in the world at present, the name religion is not limited to one, for we have Confucianism, Buddhism, Christianity as well as a variety of other sects. Though there are these different religious names, yet it is not that any are without some doctrine either; therefore all men of note now desire to expound these religions, in their points of similarity and difference. This branch of learning is called divinity, and those who treat of divinity are called divines.

Question: What connection has Religion with world affairs?

Answer: Before the times of Confucius, China was a country composed of a unity of state and church. During these times, there existed a line of emperors who loved the people warmly, their names are Yao, Shun, Yü, T'ang, Wen Wang, Wu Wang who are most renowned in the Book of Histories. But when the dynasty was changed, moral methods were also entirely altered; and it was not until Confucius was born that there was fixed an eternally unchangeable dogma. From this point of time, the State and Religion were divided into two departments, and have not reverted into one these two thousand and more years; just like the Christian Religion which was identical with the State when first established.

3. THE INSPIRING THOUGHT OF CHRISTMAS

BY CHIANG CHING FU, MEDHURST COLLEGE

Foreign religion, though not a unity, yet is only divided into the two sects of Protestants and Catholics, whilst the origin of these two sects is identical. The Bible they use, and the Head of the Church they worship are one. It was only in aftertimes, that preachers held divergent views in their interpretation of the Bible. As their preconceptions were different, so also their interpretation was divergent, yet after all, if we consult their origin we shall find both still had the one Master, Jesus. As to the rest such as the Russian sect, and the Greek sect they also are

耶教的小分支 7所以外國的宗教雖然不統一而人人心目中所景仰的不過是一個耶穌 8這不是不統一而統一麼 9說到耶穌對於人類所做的事業多的說也說不盡

10新約全書就是他一生的行傳 11我們中國的老師宿儒往往詆毀耶穌說他是邪教

12這種腐敗的思想我們共和國的國民萬萬不應該發生 13因爲既成了一種宗教能夠存立在世界上幾千年(今年是耶穌降生後一千九百十三年)受幾萬萬人民的崇拜必定有一種顚撲不破歷刧不磨的道理 14不然譬如那老師宿儒要倡一種教請問有人肯崇拜他麼請問能夠存立幾千年麼 15這是萬萬辦不到的事

16據聖經上說耶穌降生的以前天上的上帝眼看得世界上的人罪惡很多再不改悔一定要犯天譴 17所以派他的兒子耶穌到世間來傳道 18耶穌到了世間就苦口婆心不避勞苦把世界上的人一一從罪惡中超拔出來 19受他感化的人都改惡爲善 20到了後來有許多猶太人反對耶穌把他捉住釘死在十字架上 21於是上帝看見了耶穌的痛苦而所以致死的原因無非爲了救世救人因此就把世界上一切的罪惡一槪免除 22後來人類都受了耶穌的感化又知道耶穌捨身救世所以感激的了不得 23在每年三月二十一日是他受難的一天大家舉行紀念祭禮名叫受難節 24又每年十二月二十五日是他降生的一天大家舉行紀念的慶祝名叫耶穌聖誕節

25外國人的宗教既已不統一而統一所以每到了耶穌聖誕日不論是耶穌教天主教俄國教希臘教不論是士農工商男女老少大家都有敬愛耶穌的心 26所以工匠停了工店鋪停了業學校停了課官署停辦公事各製造廠的煤烟和機器聲也一齊停止了

27早晨日光初上的時候大家都穿了新衣祇要聽得禮拜堂裏鐘聲響了就聯袂入禮

minor branches of Christianity. Thus we see that though Western religion is not a unity, yet the heart and gaze of all are upon the one Jesus. Is this not unity in diversity?

It would be difficult to treat exhaustively of the many works of Jesus for the human race, the whole of the New Testament is his biography. The dry-as-dust scholars of our China, have constantly maligned Jesus, saying that his is an unorthodox religion. This pernicious thinking must on no account be encouraged by the citizens of the Republic. Because any religion which has been able to survive thousands of years in the world,—this year is Anno Domini 1913, and received the homage of countless people, must contain some incorruptible and permanent truth. Otherwise, if these dry-as-dust old teachers for instance advocated some religion, is there any one who would worship them, may I ask; could it survive some thousands of years may I ask. This is absolutely impossible.

According to the Bible, before Jesus came into the world, the God of Heaven saw that the sins of the world's inhabitants were very great, which if unrepented of, would bring down the judgment of Heaven on them. Therefore God sent His Son Jesus into the world to preach. When Jesus came into the world he did not eschew any hardships, but with pain and sorrow rescued the inhabitants of the world one by one, from the depths of sin. All those who were brought under conviction, reformed their lives. Subsequently many Jews opposed Jesus, and laying hold on him, crucified him on the cross. Whereupon God, considering the sufferings of Jesus, and the reasons for them, which were that they came upon him in his work as Saviour, wiped out therefore the sin of the world. Afterwards the human race, having received the inspiration of Jesus, and knowing that Jesus gave his life to save the world, was full of boundless gratitude. Every year on the 21st of April, the day of his passion, all keep a memorial service, called the Feast of the Passion. The 25th of December again is the day of his nativity, when all observe a Merry Christmas, a feast called the Nativity of Jesus.

Since the religion of foreigners is diverse, and, yet one, so whenever the day of the birth of Jesus comes round Protestants, Catholics, the Eastern and Greek Churches, scholars, farmers, artisans, tradespeople, men and women, old and young all indiscriminately, and without distinction show their worshipful love of Jesus. So it is that workmen stop their toil, shops suspend their business, schools cease their classes, officials refrain from public business, and the smoke of every manufactory and the noise of all machinery are not seen or heard. In the morning when the sun rises, all clad in fresh garments, as soon as they hear the tinkling of the

拜堂一個個端正坐著好像等候耶穌降臨的樣子[28]不一刻堂中發出悠揚莊重的琴聲大家齊聲唱讚美歌[29]再由牧師演講聖道由大家懇懇切切的禱告直到十二點鐘纔完結[30]到了晚上各人家都有種種有興趣的宴會親戚朋友聚在一堂盡天倫的樂事

[31]此外還有送聖誕禮物的風俗[32]凡是相識的人都選揀極精美的東西互相贈送[33]做父母的也買了許多玩物或食物裝在一種漏空襪裏送給小孩[34]這種送禮的法子最是奇怪[35]大概都是預先置備好到聖誕前一天的晚上候兒童睡了放在兒童的床上[36]明天兒童醒了父母就向他說道耶穌愛你所以昨天晚上送來一襪禮物你該常常順從耶穌不要辜負了他

[37]此外還有許多慈善家也買了些麵包糕餅或各種衣服到各處鄉村上放在窮苦人家的門口算是耶穌送給他的[38]還有許多人眼看得鄰人很窮苦平時雖然要想資助恐怕說不出資助的道理[39]幷且人人都有獨立性如果我看得他窮就自己去資助他反像說他沒有獨立性所以要資助也不能資助[40]祇好等聖誕到了隱着名字把東西放在人家的門口明天那窮人開門一看自然要感激涕零

[41]總而言之聖誕這一天外國人的心目中以爲是一年中最快樂的一天[42]有錢的人要快樂沒錢的人也要快樂[43]可是沒有錢的人要快樂很難所以有錢的人就把自己的快樂分一點給他[44]使得普天下的人都有歡歡喜喜的樣子那纔可叫得完全的快樂[45]這種敦厚純樸的風俗我們中國人萬萬比不上

[46]那天非但平民是這樣的快樂各國的國皇和總統也都召集了大臣貴族宴會又許

church bell enter the church side by side, and one by one sit reverently, just like as though they were waiting for the descent of Jesus. Shortly when the rolling tones of the organ are heard, all join with one voice in singing hymns. Then the sermon is preached by the pastor, and, earnest prayer is made by the congregation, until the hour of twelve when the service ends. In the evening every family has gatherings for all sorts of festivities, and relatives and friends meet in one room, and perform sacred rites.

Besides these things there is yet the custom of Christmas presents. All acquaintances choose choice and beautiful articles for sending to one another. Parents also buy either toys or sweets which they put in an empty stocking and give to their children. The way they send these presents is really strange. As a rule these are prepared and put up beforehand, and on Christmas eve when the children are asleep, they place them on the bed. When the children wake next morning the parents tell them, "Jesus loves you and sent you a stocking-full of presents in the night, you should always follow Him and not forget His kindness."

Besides these things, there are very many charitable families, who buy loaves or cakes, or various articles of clothing and go round the village and place them at the doors of the poor people, making believe that Jesus sent them there. Again there are many people who know of the poverty of their neighbours, yet are ordinarily unable to offer help, though they desire to do so, because they are afraid to mention the matter of help. As every one possesses the spirit of independency, so when one sees a man really poor, and wishes to go to offer him help, he can't do it as he would, for fear of implying that the man lacks this spirit of independency. So nothing is to be done but just wait for Christmas, and put one's help at his door, taking care to hide one's name, and so when the poor man sees this, on opening his door, on the morrow, he is naturally moved to tears.

In a word, foreigners look upon Christmas day as the most joyful day of the year. Moneyed people make merry, and penniless people make merry. But as it is hard for penniless people to make merry, so those with money share some of their own joy with them. Were all on earth to have this appearance of rejoicing, that joy indeed would be perfect. This generous and pure custom cannot find its equal with us Chinese.

Not only do the common people spend this day joyfully, but the Kings and Presidents of the various countries too, summon their ministers and nobles together to a feast, and permit the people to come in, and, walk about in the palace, and,

小百姓進宮裏去游覽重重的用金錢賞賜[47]從前有一個國王非但賞賜百姓幷且親手替百姓洗脚因爲聖經上說耶穌曾替猶太人洗脚國王要效法耶穌所以要這樣做[48]唉[49]世界上的人上自總統下至百姓誰沒有生辰忌日爲什麼不能夠像耶穌一樣受人紀念呢[50]從前顏淵說道有爲者亦若是[51]天生了人本來是一樣的才力只要自己肯做就是了[52]試看古來多少英雄豪傑大都是從平常人當中磨鍊出來[53]舜皇是個農夫[54]耶穌降生也託生於一個木匠家裏[55]當初大家以爲耶穌不過是一個窮苦的小孩子誰知他能熱心傳道爲人捨命竟做了教主永遠受後人的崇拜呢[56]所以我們雖微賤沒有力量做大事業也應該拿耶穌做榜樣努力扶助別人處處憑着良心做事[57]那就將來雖然不能比到耶穌總不至於生前受人厭惡死後遭人唾罵了

(四) 說道德的關係

[1]一個人生在世界上頂要緊的就是道德[2]有了道德不去求爵位而爵位自然會來不用求產業而產業自然也有[3]無論處在什麼地位都有光榮無論入什麼社會而社會上的人都崇拜他尊敬[4]不用他說話就能使人感化[5]這是什麼緣故呢[6]因爲有道德的人無論做什麼事都能合宜所以能得到別人的信任

[7]全國的人有了道德於國家就很有關係[8]一國的風俗自然也就好了國本也就堅固了[9]所以國家的強弱要看國民的有沒有道德爲標準[10]現在拿西哲一段語錄翻譯出來給諸位知道

bestow much gold largess on them. There was once a Prince who not only bestowed largess on the people, but also washed their feet with his own hands, for the reason that the Bible recorded that Jesus washed the feet of the Jews; princes must imitate Jesus and therefore act in like manner. Alack! All men in the world from President to people none but have a birthday and a dying day, why is it that none are kept in memory by men, like that of Jesus? Yen Yuan said, "he who exerts himself will also become such as he was." Heaven in begetting men endows them with the same talents: it only needs that men exercise them. Consider the number of heroes and celebrities in ancient times, who as a rule rose from the middle classes. Emperor Shun was a farmer. And so when Jesus came into the world he was pleased to be born in the family of a carpenter. At first people looked upon Jesus as nothing but a poor child; who would have thought that he had the power of an enthusiastic preacher, and by giving his life for men, be their Saviour, and receive their worship eternally. Therefore though we are but feeble folk, unable to do any great thing, yet we should take Jesus as an example, and help other people mightily, doing everything conscientiously. In that case though we cannot compare with Jesus, yet we shall not come to that pass in life of being hated, nor meet with men's disapprobation after death.

4. A TALK ON THE IMPORTANCE OF MORALITY

Morality is a most important concern of every one. Possessing morality, honours will gather round one without being sought: and wealth will be had naturally without any need to hunt for it. The good man will shed a lustre on any position he may occupy. Whatever society he may enter, none but will respect and honour him. He will influence men without any words. How can this be explained? The reason is that men of goodness, by always acting correctly in whatever thing they do, get the confidence of others.

When the people of a country have morality the consequence to the State is very great. The customs of the whole country will then be correct, and the basis of the State will be firm. Thus then the condition of the country depends on whether or no the people take morality as a criterion. I now want to quote a piece from a Western philosopher, translating it for the benefit of you all, gentlemen.

11英王若爾日第三代的宰相名叫加甯的曾經說他的志氣道我一生沒有走不正的路所以我的勢位是從品行得來12品行兩字雖覺得迂遠可是最安穩堅固沒有人及得到的13我想別人所說有才有智的人未必一定靠得住因爲還有比才能知識重要的東西哩就是道德

14富蘭克令是美國慷慨俠烈的大人物也是理學家15後來得到最高的職位他說這是我有品行的結果不是才能知識的結果16他又說我雖然不能說話然而有了志向終究能辦得到因爲品行好的人人人信任

17法國人名叫孟典的在法國內亂的時候兩黨相戰全國的人都紛紛逃避祇有孟典沒有逃走也不關門18人家稱贊他說孟氏是把他平日的道德和名譽防避危難的比兵馬還利害

19花納爾是英國一個商人的兒子家裏很窮苦爲人極謹慎有了口像不能說話似的20當時社會上學識才能比花氏好的很多可是祇有花氏的名譽算頂好21大家稱贊他把他做榜樣22一位大名人名叫西德尼的曾經說花氏的爲人好像把上帝的十誡印在臉上一般23後來花氏到三十八歲死去全國的人都哭他想念他24可見得平常時候人家的尊敬他了

25希臘有一句古話道知識就是勢力26然而不如說道德就是勢力意思更覺完備27爲什麼呢28沒有天良的知覺沒有品行的才能未嘗沒有勢力但是這個勢力是用欺詐心陰險心不是正當的辦法

29一個人要把眞實善良做根本那就他勢力的強誰也不能抵禦30從前有個守城的軍官名字叫士提反的被賊捉了去31賊譏笑他道你的城現在什麼地方32士提反把手按了心回答他說在這兒33可見得有學行的人就是凶禍災難繞滿了一身而他勇烈的志氣也百折不磨

Canning, the Prime Minister, in the reign of George III, speaking of his aspirations, said once, "I have never walked in crooked ways, therefore my position has been attained through character." This word character, impalpable though it seems to be, yet is most certain and firm, and nothing can be compared with it. I think that what others say of men of ability and knowledge is not altogether trustworthy, since there is a matter more weighty than ability and knowledge, and that is goodness.

Franklin, an American, a benevolent and charitable genius, a logician also, attained in time a high position, which he attributed as the fruit of his character, and not the result of ability or knowledge. He further said, "though I have no gift of speech, yet I possess resolution and can accomplish things: because men of good character are trusted by all."

There was a Frenchman Montesquieu (?) by name; during the French revolution, the two parties were fighting, and the whole people fled, except Montesquieu, who did not flee, nor did he close his door. People praised him and said Mr. Montesquieu uses his usual goodness and reputation, which are more keen than soldier or horse, as a shield against danger.

H— was the son of an English tradesman. His home was poor. He was most careful as a man. He was not much of a speaker. There were very many of his contemporaries with much greater ability than he, still it was only Mr. H—'s good name that excelled. Everybody praised him, and took him for a pattern. A man of renown, Sydney by name, said once that Mr. H— seemed a man on whose face the Ten Commandments were stamped. When Mr. H— died, being thirty-eight years of age, the country wept for him, and remembered him: from which we can gather how they reverenced him.

There is an old saying in Greece, "Knowledge is power." It would be better to say "Goodness is power," which would be much more true. Why? Where there is no intuition of conscience, no ability of character, there never can be power, and the influence that may be springs from cunning, and craftiness which are doubtful ways. When any one acts on truth and goodness that will give him such powerful influence, that no one can withstand him. Formerly a military officer, the city guardian, Stephen by name, was abducted by brigands. The robbers mocked him saying "where is the city now?" Stephen pressing his hand on his heart said, "Here." Whence we see that a man of a good character and education, though he be surrounded completely by disasters and calamities, never loses his bold resolution, nor will a hundred racks wear it down.

第五章　關於經濟的演說

(二)論中西人民負擔的比較

[1]大學一書是普通讀過的 [2]那第十章說得有國家要有了人民纔能有土地有了土地纔能有財用 [3]可見爲國家負擔純是人民的天職 [4]這點天職又當以納直接稅爲正當理由 [5]人民的直接稅莫大於田賦一宗 [6]中國田賦在前淸時代也就毫無一定標準東南過於重西北過於輕 [7]現今民國成立自然當應有一番整頓調查

[8]中央現在設立經界局任李經羲爲局長 [9]理財制賦自然是個應辦事宜 [10]無如一般國民緊守習慣多不免以爲奇事 [11]若不把應有的大義與人民提醒絕對的疑團與人民打破只恐怕實行丈量的時候反生些障礙出來反轉不好

[12]在下請爲我實心愛國的人民略略指出一二 [13]在那些納賦當兵的義務傾家救難的熱忱姑且不說單拿他們歐洲最富強那頭等國家的人民負擔與中國的人民負擔來作一個正比例 [14]看還是西人負擔重些嗎還是華人負擔重些 [15]這點疑心不打就破 [16]疑心一破其中應盡的一種義務自然而生 [17]試把英法德三國借來作標準 [18]據

CHAPTER V

ECONOMICS

1. A COMPARISON OF THE BURDENS BORNE BY CHINESE AND WESTERN PEOPLE

The Great Learning is a work generally studied. The tenth chapter says, "having won the people the government will then possess the land; being in possession of the land it will then have finances for expenditure." Whence it is evident that the burden of Empire is the natural duty of men. This part of natural duty again implies that the obligation to bear direct taxation is a reasonable obligation. But in the direct taxation of the people, nothing is greater than the item of the land tax. The land tax of China during the previous Ch'ing was topsy-turvy, without system, being over heavy in the South-east, and, too light in the North-west. Now that the Republic has been established, naturally, there should be an enquiry to put it on a correct basis.

The Central Authority has established a land surveying office, at present, and, appointed Li Ching Hsi to the post of chief. The control of finances, and the regulation of taxes is of course a matter of duty that should be done. But some citizens, being habituated to the old customs, can't help looking askance at the innovation. If we do not remind the people of the meaning of the obligation, and, break up their extreme suspicions, it is to be feared, that when the actual measurement of the land takes place, certain frictions will appear, and, it will not be easy to move in the matter.

Below, may I be allowed to indicate briefly, to the truly patriotic people, one or two points. I will not speak just now of those voluntary actions, such as the contribution of taxes, and the performing of soldiers' duty for the public service, and that self sacrifice which would sell up the house to relieve distress; but rather, I will take the citizens of the strongest and most prosperous of the leading countries of Europe, and, compare directly the burdens they bear with the burdens borne by the people of China. Let us see after all, who it is, whether the Western people, or, the Chinese that bear the heavier burden? So these little suspicions will melt away without effort. When the doubts are scattered, naturally, that item of obligation to the

西人最近調查英國每歲收入達四千七百二十兆十四萬七千馬克[19]以英國人民計算每人當負擔一百零六馬克零六分立[20]我國以四萬萬人民的國家每歲收入僅僅纔及三萬萬故人民負擔甚輕平均還不到一元爲世界萬國所沒有的[21]却是過細攷察國家用費既是不夠一般人民亦未見有甚麼利益[22]這何故呢[23]都因從前完稅法子不好違反租稅公正的原則[24]現今要想救國家的貧弱勢必把這負擔分在人民身上[25]書上說的大廈非一木能支重裘非一腋能集[26]衆擎易舉事理當然[27]目前要立民國的正當租稅統系也就當從淸理田畝辦起來[28]中央設經界局的理由全是以直接稅視爲國家的根本稅[29]算是改良稅制的正當辦法[30]我們想納稅的人民更是應該把一片愛國心腸大家想想[31]西北人民拿東南的負擔來比較東南的人民再拿英法德的負擔來比較[32]夜間自己思想我們負擔趕不上西人實在是我們愛國心趕不上西人應卽自知有過又何障礙之有[33]倘若一般國民永遠不望我們的國家能富能強則罷[34]若還想保國強種不爲他人的牛馬奴隸就要一肩把這負擔挑起來纔好咧[35]而今這個世界越文明的國家負擔越重　却是負擔越重人民必定越是愛國家國家也就越見文明[37]所以英法德在歐洲的文明合富強不是他政府造成的都是他一般愛國的人民負擔出來的

public service will take their place. Let us take the case of the three countries of England, France and Germany for an example. According to the most recent investigations of Western people, England every year receives a total of four thousand seven hundred and twenty millions, one hundred and forty-seven thousand marks. To compute this according to the population of England, each person has to bear one hundred and six marks and six cents: and so on..................What we Chinese, taking our population as four hundred millions, collect annually barely reaches three hundred millions: and so the people's burden is very light; on an average, it does not reach a dollar for each person, a condition without parallel in the world. It is evident that this on a most minute examination, is not enough for a country's expenses. There are some who still fail to see any advantage in this (light taxation). And why? It is entirely owing to the past method of taxation being incorrect, and subversive of the true principles of the universal law of taxation. Now that we have to find out a way of rescuing the country's weakness, this burden must be distributed amongst the people. It is said, "a palace is not built of one piece of timber, a heavy fur cannot be made of one piece." It is a truism that many hands make light work. It is thus essential to formulate immediately a scheme of a proper tax for the people, which should be operated on an exact division of acreage. The principle of the survey office, established by the Central Authority, consists entirely in the view that the direct levy should be the foundation of the nation's taxes. It is regarded as a reform of the method of the organization of the tax proper. We hold that taxpayers ought more especially to think over this somewhat patriotically. The people of the North-west should compare their burden with that borne by those of the South-east: and the people of the South-east again can compare the burdens of England, France and Germany with theirs.

In the quiet of the night as you consider that we do not approximate the Western people in the burden we bear, you will conclude that our patriotism is not equal to theirs; and thereupon feel our own short-comings and question the cause of our difficulties? If there be some people, who never expect our country to be wealthy and strong, there is no more to be said. But if they still expect the country to be preserved in strength, and our race saved from becoming oxen and horses, slaves to others, then they should bear this burden as one man, and all would be well!

But in the present age the more civilized countries bear the heavier burden. And as the burden becomes heavier so the people must be the more patriotic, and the country too will become more civilized. Therefore the civilization and prosperity and power of England, France and Germany in Europe were not produced by any government, but issued from the patriotic people who bore the burdens.

38據這般比較看來中國人民納賦的天職還未盡得十分之一 39就使此次改正稅率一一把西人通行的直接稅海關稅奢侈稅通過稅遺產稅概行重加整理一時也萬加不到英人五十三元法人四十八元德人三十元的負擔這個地步 40又何以見得呢 41本來英法德他們的文明程度不是一天得來的 42文明漸漸而成負擔還是漸漸而加所以比較我國雖然超過幾十倍他一般人民仍不覺得有加賦稅的苦痛因其國家的文明愈進步國民的程度也愈進步 43人人具有一種納賦眞本領人人占有一種納賦眞資格 44中國現在文明尙幼稚連個人的生計多不能自立 45所以一聞加賦不免鬧起來其實何至於加到那無生計的人身上呢 46古人曾說天下興亡匹夫有責 47財用是國家進化的命脉 48願我們四萬萬同胞大家提起愛國心來 49也希望人人都有英法德三國能納賦的本領爭納賦的資格則不須加賦賦亦自足 50到那時中國前途還可限量嗎 51想這種說法只要列位能極端歡迎民國便幸甚幸甚

(二一)說農業同種樹的利益

1如今有人說自己不願意發財我就不信 2不但不信還要說他不是好人 3爲甚麽呢 4人生在世無非是爲名爲利 5他既不能幹大事得大名又不要利這種人定是遊

From this comparison, it is evident that the Chinese people have not discharged a tenth of their bounden duty, in the contribution of taxes. Supposing that on the present occasion of rectifying the taxation into a uniform scheme, all the taxes that were obtained in Western lands were imposed in the reorganisation, such as universal direct taxes, maritime duties, duties on luxuries, through duties, death duties, yet this manifold addition at one time would not approximate the amount of the burden carried by the Englishman of fifty-three dollars, or the Frenchman's forty-eight dollars, or the German's thirty-nine dollars. But how do I know? The civilization of England, France and Germany did not emerge in a day originally. Civilization is a gradual process, and the burdens increase *pari passu*, therefore compared with ours, although it was heavier by many times tenfold, yet those people did not feel conscious that the imposition of the burden was grievous, because as the more the civilization of their country advanced, so the more did the standard of the people correspondingly rise. As all people had the real ability for taxation, so all had the real character for bearing it. But Chinese civilization at present is in the kindergarten stage, and even the livelihood of many individuals is not self-dependent. Therefore once they hear of the extra imposition, trouble cannot be avoided; and indeed, how can the addition be imposed on those who have no independent means of livelihood? The ancients said, "the people have a responsibility in the rise and fall of the country." Finances are the pulse of the nation's vital progress. I would that we four hundred million compatriots showed some patriotism. I also hope that all men will have the same ability to bear taxes as the English, French and Germans, and rival them in their character of willingness to contribute taxes, and so there would be no need to add to the taxes, the present would be enough naturally. When that time comes, the future possibilities of China will be boundless. In considering this exposition, you, gentlemen, need only have a profound pleasure in the Republic, and then we should be fortunate indeed.

2. A DISCOURSE ON THE ADVANTAGES ACCRUING FROM AGRICULTURE AND FORESTRY

There are men who affirm that they have no desire to make money, but I don't believe them. I will go further, and say that I not only do not believe them, but affirm that such are not good men. How so? Because every one in the world

手好閒一無能耐的廢物 [6]所以想發財的都是要強的人 [7]但是發財要本事 [8]不是
奸刁暗算盤剝虛花就算本事 [9]本事全在脚踏實地 [10]請問那一樣是實地的財呢 [11]
橫說罷全球大小各國以及咱們中國豎說罷從古幾千年到如今最實在的財全都離
不了農

[12]你們必疑着這話過分 [13]但是你們想罷 [14]穿的無非蠶桑棉苧吃的無非五穀菜菓
住的用的無非松杉柏檜的木料有那一樣不是地裏出的有那一樣不從耕種來的 [15]
把人人日用少不了的東西求財還不算實在嗎

[16]然而你們必說種莊稼如何能發大財 [17]這可錯了 [18]我也不說那些勤儉興家的老
話 [19]勤儉是明白人都知道應該的 [20]但是現在農務可不比從前 [21]日本人有在美國
發幾百萬財的豪農 [22]他的種田都用新法 [23]種子器具肥料天時地利一切布置樣樣
講究所以出產格外的多 [24]但是他能如此也不容易 [25]總得費幾十年的心機 [26]先要
學問再要試驗 [27]拿總說全在能不守老法變換新法好了更求好纔能如此發達啦

[28]然而你們必又說這些事又要錢又要學叫我們怎麽幹得來 [29]說也徒然 [30]但是農
務總離不了經驗 [31]一等的學問也要從經驗而來 [32]你們要變新法山西的農林學堂
本是爲興農林纔設立的 [33]學生都專學農務 [34]你們有不知道問他們他們自然教導

[35]而且種田年久歷練也同學問一樣只要隨時留心改換自然就有效驗 [36]人人如此
處處如此還怕不興盛嗎

either seeks some name or gain. Since one has not the ability to do anything great and gain renown, and further denies that he hankers after gain, such an one is surely a wastrel and an idler, a worthless and useless fellow. Therefore those who desire to be wealthy are men who want to excel. But there must be ability in order to get wealthy. And ability does not consist in trickery, in dark cogitations to gull others, or in wasteful expenditure. Ability rests entirely on solid foundations. May I ask what is the wealth that is solid? Speaking generally, in every small and great country in the world including China, as well as every age even from ancient times until now, the most practical sources of wealth depend fundamentally on agriculture.

You think I have overstated the case. But I ask you to think of it. Our clothing comes from the silkworm and the mulberry and the cotton plant: our food from the cereals and vegetables: our dwellings and utensils are made of nothing but the timber of the pine, the fir, the cypress, and the birch, and which of these things is not grown in the earth: which does not spring from agriculture? To seek wealth from things that men cannot do without, cannot but be solid wealth.

But you will nevertheless say how does farming increase man's wealth! You mistake me. I am not referring to those old conventional terms that care and economy build up the family. Intelligent people know the value of these. But agriculture is different now from what it was in past days. The Japanese in America have made millions from agriculture. They use the new methods entirely in their husbandry. Selection is used in the use of such things as seed, implements, fertilizers, seasons, lands and planning, and consequently exceptional harvests are reaped. This of course means trouble. It implies many years of thinking. First of all a man must have training, then experimentation. In a word it all depends on his ability not to use old methods, but to exchange them for new ones; only by seeking one good method after another can he advance.

Again you will say that capital and training are required for all these things, and how can these be got! It is all very well for you to talk! After all farming cannot dispense with experience. The best training must come from experience. If you would gain new methods, the agricultural college in Shansi was founded to advance the science of farming and forestry. The students specially learn farming. If you don't know, ask the students and they will instruct you. Moreover the experience gained by you in cultivating the soil for years, is like a college training; you have but to observe with care and make changes accordingly, and naturally improvements will come. When every one, and every district act in this way, success is sure to follow.

37然而你們必又說山西是苦地方比不上東南各省的繁盛就費人力也怕天地無情 38這話又錯了 39山西怎麼能算苦地 40除五金礦產不說南面有黃河汾水一片膏腴稻麥雜糧那一樣不好種 41就說西北多山林子就很著名 42這些林子都是工藝的好材料幷沒加上培植已經如此繁盛倘再加人工還不知盛到怎樣呢 43菓樹的種類也最多 44如今但說梨葡萄兩種外國人都拿他製梨酒葡萄酒趁大錢 45山西人只知道拿他生吃 46有這些出產天時溫和地氣又厚怎麼還說苦呢 47這就怪有財沒人去發啦 48瞧著本省的財主只講盤算銀錢求那沒根本的利 49還有把幾百萬銀子埋起怕人知道的 50爲什麼不拿這資本講究實業一樣也埋在土裏還年年有青芽兒可看 51不強多嗎 52咳睜眼一望滿地荒涼的景象有走幾十里路不見青綠痕跡的 53山西人眞把這些好地白蹧踏了

54如今二三月裏正是農務的好時候 55這時候種樹更是合宜 56種糧食的田且不說那些荒山曠地扔着豈不可惜 57何不全行種樹 58至於種樹的利益雖然遲慢可比種田還好 59一來省人工種下去活了以後就不很費力 60十年內總能見錢 61二免乾旱 62樹多的地方疏通了地脈引動了水源就不至乾旱 63三免病疫 64人有不潔的養氣樹木就能吸收所以能免病疫 65四興工藝 66工藝的材料用樹最多 67現在國家正在廣興工藝 68到工藝興了要用材料的時候種樹就來不及了 69五有氣象 70遍地都是

But even yet, you will not fail to argue and say, that Shansi after all is a barren place, and is not comparable to the rich fertility of the South-eastern provinces, so labour spent on it will be wasted. Again you are mistaken. Shansi is by no means a barren land. Without mentioning its minerals, we have in the Southern parts, bordering on the Yellow and Fen waters, one vast track of rich soil, where such grains as rice, wheat and sundry cereals can be grown. Even the North-west districts, covered though they be with many mountains, have very flourishing forests. These forests, though they have received no cultivation at the hands of man, supply splendid materials for crafts; and if they have this luxuriance naturally, what would they be like if they were tilled by man. The species of fruit trees are very many. Let us now take two kinds only; the pear and the vine trees, from which foreigners make much money by the manufacture of perry and claret! Yet the Shansi people only understand their esculent use. With these supplies from the land, a mild climate, and a fertile soil, how can we look upon it as barren. The thing to be surprised about is that men do not take more advantage of these resources. A glance at the capitalists of the province shows that their one thought is the counting of silver, and the making of profit from artificial sources. They bury hundreds of thousands of taels too, lest men should know they possessed them. Why do they not rather take it as capital for the encouragement of industries, which also is like burying it in the earth, but with the difference that springing germs appear, in this case. This would be much better. Alack,—you lift the eye and behold the land full of desolation, and see no signs of increase in a journey of many miles. The inhabitants occupy this good land in vain.

Now the second and third moons is the very seasonable time of tilling. It is most of all the time when trees should be planted. I am not going to mention arable land, but those extensive lands of the waste mountains what a pity! Why are they not all used for arboriculture. As to the profits accruing from tree planting, it is true that the returns are slow, still it is more profitable than arable land. Firstly, less labour is required, since once trees are planted they can be left to grow, and do not need much subsequent labour. It is certain that earnings will come before the end of ten years Sec ndly, they will keep off drought. Where trees are plentiful, the pulses of the earth are opened, and the fountains of waters are stirred, which things prevent drought. Thirdly, they ward off diseases. The trees absorb the air contaminated by man, and therefore screen off disease. Fourthly, they encourage the industrial arts. Timber is used in these to a large extent. The present is the time when the government proposes to extend handicrafts. And it will be too late to think of planting trees, when much timber is required by the extension of handicrafts. Fifthly, there is the landscape to be considered. Think

樹林鬱鬱葱葱的氣象看着也叫人高興 [71]總而言之化無用爲有用都是生財的法子 [72]山西的土地全是山西人的產業 [73]自己的產業由着荒廢不理 [74]總覺着說不過去 [75]雖都是你們的事然而我們所以要苦苦勸告也無非爲同是中國人 [76]山西人富足興盛了也是一國的光輝也是大家的光輝啦

(三)說提倡國貨爲國民的天職　（羽）

我是中國人　當買中國貨　這種天職　不必從中日交涉而生　也不必到了交涉解決後就終止

[1]從中日交涉發生以來愛國君子都提倡排斥日本的貨以作抵制 [2]然而把我的意思看來很沒有排斥日貨的必要 [3]雖各人的思想怎樣不是我所能知道但是照我個人的思想說來與其消極的排斥日貨不如積極的提倡國貨 [4]而且我們是中國人 [5]中國人就有購買中國貨的義務這也是我們中國人所認作對於我國的天職 [6]不但購買而且要合力提倡纔是 [7]大概我們居住飲食都在我國保護之下 [8]我們的富強貧弱又和我國的富強貧弱互相做比例的我們謀富國的心就所以謀自富的心謀提倡國貨的心就所以謀自己商業發達的心

of the whole land covered with forests, a panoroma of luxuriant vegetation, elevating the hearts of the onlookers. In a word, the changing of the useless into the useful is also a method of begetting wealth.

The land of Shansi, belongs to its people. It would not do for your own property to go to ruin? You surely can't intend it. True, it is your affair altogether, and the reason that we interfere, and urgently exhort you is no other than that we all are the people of China. When the prosperity of Shansi is flourishing, it will bring glory to the whole country, and to each one of us.

3. IT IS THE NATURAL DUTY OF THE PEOPLE TO SUPPORT HOME PRODUCTS

I am a Chinaman
And should buy Chinese goods
An obligation that need not start with Sino-Japanese "pourparlers"
Nor end with the termination of "Conversations."

Since the emergence of the Sino-Japanese negotiations, all patriotic men advocate that the boycott of Japanese goods be made in resistance. But in my estimation there is no absolute necessity for boycotting Japanese goods. Although it is not possible for me to know the views of others, yet, my individual opinion is, that the negative way of driving out Japanese goods, is not equal to the positive method of supporting native goods. Moreover we are Chinese people. That it is a sacred duty on Chinese people to buy Chinese goods, is a matter which is acknowledged also as a natural obligation, owing to our land. Not only is this so in the matter of buying goods, but the advocacy of such a policy should also be the object of common action. As a rule, our dwellings and food are under the protection of our country. Our private prosperity or poverty are mutually proportional to the national prosperity or poverty, so that in planning the prosperity of the state, we also plan our individual prosperity: in advocating national products, we but advocate the advance of private trade.

[9]我們從有生以來就不能沒有利己的心我們拿這心去謀自利實在是心的所安力的所能而沒有什麽欠缺的 [10]不過利己的心雖是人人所有而利己的路却有遠近的不同或者是用的詭計或者是用的新奇 [11]這固然在商人的競爭也大都由於社會的趨向 [12]然而社會實在是個人的具體人的向善誰不如我假使人人都以爲我是中國人當買中國貨一人如此全國也如此那就國家安穩得磐石似的 [13]雖有強暴也沒可奈何了 [14]要是不在這上着想喜歡用那褊狹的意見倡說排斥這實在是我們的過失

[15]然而這種過失我們自己承認是可以的若由別人派在我們身上却不可

[16]怎麽說呢 [17]這排斥的運動由於思想的搆成 [18]而思想的搆成是把某種事實做的原因如果要根本的解決就當禁止他思想的發端 [19]然而思想不是可以禁止的 [20]不能禁止就該化除 [21]這化除思想的主動在他而不在我 [22]但是我們代自己計算似乎不該把堂堂中華的國民而給人看得是個沒用的東西 [23]我們各人有天職這天職不必從交涉而生也不必到交涉解決後就停止 [24]我們只恨在交涉沒有發生以前我國國民都欠了警覺以致我們的天職不免有所欠缺 [25]從今以後應當急起直追把利己的心推而利到國家那就我們可以無愧於心 [26]而歷年來的漏卮就好作我們經驗的代價或者作我們現在提倡國貨的紀念 [27]把他促起我國大商業家大工業家的熱心

[28]所有排斥日貨的思想變作提倡國貨的主張 [29]這是我們正當的自由也是我們正當享受的權利 [30]雖有刀劍在前槍炮在後也不可變更我們的自由 [31]既不受威嚇更不被利誘我是中國人就該買中國貨

From the time of our birth, there is no man but has the desire for profit, and when we pursue it in obedience to this inborn desire, the heart will truly be agreeable to it, and the strength capable of it, and nothing is felt to be lacking. Still though every one has this desire for personal benefit, nevertheless the way to attain this object varies, that is to say in respect of whether it shall be by scheming, or by new methods. This naturally lies in the competition of trade, and also generally springs from social tendencies. On the other hand society is really the united body of individuals, and in the effort for efficiency who is it that is not equal to oneself, and if it be supposed that each regarded himself as a Chinese and under obligation to buy Chinese products, and, were this carried out from one to all, then indeed would the state be strong like a rock. Though others be unscrupulous yet they would never succeed. And if this line of thought be not followed, but pleasure taken in the one sided view of simply saying, boycott them, this indeed would be our fault. But this kind of fault should be owned by ourselves and it is not the right of others to lay it upon us.

What do you mean? This inciting to boycott springs from our theories. But the formation of one's thought arises from the cause of a practical action, and if the root is to be stopped, then the springs of thought should be prohibited. But thinking is not a matter that can be prohibited. And since it can't be prohibited it should be dissipated. And the power to eradicate thought rests with others and not with me. Yet if we consulted our own interests, it seems reasonable that we shouldn't let our Chinese people be regarded by others as a useless thing. Everyone has a natural responsibility, and this responsibility does not necessarily arise from intercourse, nor, should it cease necessarily with the cessation of intercourse. What we deplore is that our people were all lacking in alertness before the appearance of these negotiations, so that our natural responsibilities could not avoid having some defects. Henceforth we should eagerly bestir ourselves, and using the desire for personal benefit, extend it to the good of the empire, which would leave us without shame. So the leakages of past years would thus seem to be the price of our past experience, and perhaps serve for a remembrance of our present advocacy of home produce. Let them serve to stimulate the zeal of our country's great merchants, and, our great industrial capitalists. And the thoughts we have in regard to the boycott of Japanese goods, will be converted into the service of promoting home industries. This is our free born liberty, and also the privileges and rights to which we are truly entitled. And though there be the sharp edge of swords in front, and guns and cannon to the rear of us, yet it should not alter our liberty of action. And since we are not to be awed, nor misled by any gain, let us, since we are Chinese, buy Chinese-made goods.

(四) 說對於政府提倡國貨的責任希望　(羽)

1 中國人所以愛外國貨的原因大約有兩種一種是因為比國貨價錢便宜一種是因為比國貨來得好看 2 他們只知外貨表面好看可就不知國貨比外貨耐久 3 近來國裏人專講究奢侈 4 那一般崇拜外國貨的人在這個時代大概的意思要是不用洋貨彷彿人家就不能知道他是個新國民新人物 5 唉 6 他們這樣存心也真是庸愚不堪的了 7 如果真有那新人物的智識新國民的程度必得要不去用洋貨纔是 8 那裏用了洋貨還能算得什麼新國民新人物呢 9 人類生在世界之上耳目手足身體沒有一樣不同我所以不能明白的就是人心不同啊 10 或有人說如今的人心因為道德一天壞一天風俗一天薄一天只知道愛那虛的不知道幹那實的 11 比如有個志士悲痛國家不能富強利權白白送掉雖是些須的小事但可以挽回利權的必定要竭力提倡 12 請想若有這樣的愛國志士我們大家應該怎麼樣欽敬他纔是 13 誰知我們國裏的人可就不然竟有笑話人家是沽名釣譽的 14 由這樣推測這類人的心理是對於這件事直比作蜀犬吠日越犬吠雪 15 把光明的日潔白的雪看得奇怪的一般於是乎就任意攻擊誹謗 16 總得教志士心灰把一腔愛國熱血頓然消滅如同被北冰洋極冷的海水劈頭直澆下來 17 像這樣事情鄙人已是看見好多回 18 你說糟不糟

19 總而言之國家有這種份子不但不能富強必鬧到滅亡的地步 20 不是要叫人痛哭流涕麼

4. A TALK CONCERNING THE RESPONSIBILITIES AND HOPES OF THE GOVERNMENT'S ADVOCACY OF NATIONAL PRODUCTS

As a rule there are two reasons for the Chinese liking foreign goods: the one because they are cheaper than native goods: the other because they are produced in a more pleasing way. They only look however at the outward elegance, and do not consider that home productions are more enduring than foreign goods. The people of the country lately are given to extravagance. Those who are mad on foreign goods in this generation have the idea, most likely, that people will not regard them as belonging to the Reformed Country, if they do not use foreign goods. Reformed people forsooth! That they should cherish such thoughts shows they are really very stupid people. If they really had the knowledge of a new people, and the standard of people of a Reformed country, they would of necessity not run after foreign goods. Wheresoever foreign goods are used, how can the people be regarded as those of a new country or a new people.

The ears, eyes, hands, feet, and bodies of all born into the world are the same, without exception, and I fail to understand how it is that their hearts differ! Some say that men's minds in the present day appreciate only the spurious article, and do not seek for the genuine, because of the daily deterioration in morals, and, the daily impoverishment in habits. For instance there is the enthusiast (idealist), who grieving that his country can't become prosperous and strong, and that it gives away its economic rights for nothing, energetically encourages some things trifling in themselves yet things which are essential, in recovering Economic Rights. Please think if we had such an enthusiastic patriot, how could the people revere him sufficiently? Every one knows, that our people, on the other hand, would act in no such way, but would only laugh at such a man, saying "he buys a name and fishes for reputation." To impute such motives in this way to this class of men, applied to the subject before us, is just like the saying "when the Szŭch'uan dog sees the sun he howls, and the Liangkuang dogs howl when they see snow." They look upon the bright sun and the pure snow as something grotesque, therefore they selfishly oppose, and defame them. This will result in reducing the ardour of the enthusiasts to ashes, and, the whole-hearted zeal they cherished for their country will forthwith melt away, just as though it were flooded with the icy waters of the arctic sea, poured on the head and flowing down. I have seen such instances many a time. Don't you think it is a bad thing!

In short when the country has such a set of critics, not only will it not become strong, but it will fizzle away into extinction. Does it not make one grieve and weep!

[21]照這樣看起來今天要提倡國貨確是一件難事 [22]然而我心中的念頭可沒有把這思想打消 [23]如今却有一個意思對於我國政府勢不能不說一說因爲我們中國雖然有志士提倡國貨要是政府不極力維持那還是不行 [24]我政府裏要不打算國貨發達那就罷了 [25]如果打算要發達國貨何不引用保商的法子試辦一下子呢 [26]保商不是專說保護商民 [27]是對於出口國貨稅輕入口外貨稅重 [28]例如出口貨稅値千抽五入口貨就得値百抽五 [29]倘能照這樣辦去那外貨進口稅既重自然他的價錢也就昂貴了 [30]價錢既然昂貴外國貨必然銷不去 [31]我們的國貨就自然的一天發達一天了 [32]再能把國貨的製造精益求精政府還要在例獎之外特加獎勵這樣的一辦你想我們的國貨那有不興旺的道理呢 [33]這是對於現在人愛財的心理上第一個設施的好法兒 [34]借此可以把大家愛國熱心升高了一度 [35]所以很望政府把這項規定早日發布出來 [36]使得國貨銷路可以廣 [37]工商各業可以興國家也跟着一天比一天的富強起來 [38]果能如此可就是我這篇演說的榮幸了

(五) 滿洲的財利權喪失盡了

[1]日本人的經營滿洲向來很注重的 [2]前幾天世界新聞社的訪員報告日本在南滿所做的事業有八九種 [3]大連的肥料公司資本二十萬元又有貨棧一處資本五十萬

So we see that it is a most difficult matter truly to further the interests of native goods at present. Still these secret misgivings of mine have not dissipated my ideals. But now I have a suggestion to make to our Government which I can't but say, because though we in China have advocates of home goods, yet if the Government does not maintain them with all its might, the matter will not succeed. If the Government does not wish the growth of home products there is nothing more to be said. But if, on the other hand, it really relies on the advance of home products, why does it not induce the method of trade protection as a trial. To protect trade does not simply mean protection given to tradespeople. But it applies to exports being taxed lightly, and imports heavily. Impose say a tax of half per cent on exports, and five per cent on imports. If these were acted on, the price of foreign goods being heavily taxed, would automatically mount higher. The price being high, foreign goods naturally could not be distributed. Consequently our own home products would naturally expand daily. Further if in the manufacture of home goods constant improvements were sought, and the Government were to add special prizes, beyond what is fixed by regulation, you cannot think of any article of home goods which would not flourish by leaps and bounds, once these methods were followed. This is the principle for the present money-loving age by which best to expand wealth. By the help of this the patriotism of all can be intensified, and reach a higher stage. Therefore it is much to be hoped that the Government will make this regulation, and, publish it on an early date. And so the range for the circulation of home goods will be extended. Every branch of industry will revive, and *pari passu* the country will daily increase in prosperity. If things were to come to pass, in this way, it would be no small honour to this essay of mine.

5. FINANCIAL INDEPENDENCY OF MANCHURIA TOTALLY LOST

Hitherto the Japanese have paid much attention to the control of Manchuria. The correspondent of one of the World's newspaper agencies gave an account, a few days ago, of the operations of Japan in Manchuria, referring to eight or nine great concerns. The Company of Fertilizers in Tairen has a capital of two hundred thousand dollars, as well as a Godown, with a capital of five hundred thousand dollars: the Antung Lumber Company, with a capital of five hundred thousand dollars:

元安東的木料公司資本五十萬元煤汽公司資本六十萬元牛莊的玻璃公司資本七十萬元 [4] 新近又要在開原設電氣公司鐵嶺設自來水公司 [5] 從前俄國人有個糖公司利息很厚現在日本人也要開糖公司了 [6] 咳 [7] 滿洲的財政權豈不是喪盡了麽

(六) 拍賣了房子交餉捐

[1] 湖南地方去年所認的餉捐還有十分之三沒有交清 [2] 茶陵州的捐戶李丙嶽認定一萬兩只交了二千兩 [3] 前天那兒的知事奉到財政司的命令催他趕緊要交 [4] 他沒有法兒就拿房產的契約送到財政局去拍賣了六千兩 [5] 其餘的二千兩另外再想法兒 [6] 財政司已經允准了 [7] 咳 [8] 捐錢的人這樣爲難那些做官的當兵的不拿點良心出來眞是對不起人走

(七) 中國還能不亡麽

[1] 湖北的紙幣很多同現洋銅元的價錢相去甚遠 [2] 現在因銅元局停工更是阻滯了

the Gas Company, with a capital of six hundred thousand dollars: the Glass Manufacturing Company of Newchwang, with a capital of seven hundred thousand dollars. And more recently they have proposed to erect an Electric Company in K'ai Yuan, and to erect Waterworks in Tiehling. Formerly the Russians had a Sugar Company making large profits, and now the Japanese also want to open a Sugar Refinery. Alas! Does not this prove that the financial independence of Manchuria has disappeared?

6. HOUSES HAVE TO BE SOLD TO MAKE UP THE MILITARY TRIBUTE

In Hunan there is a district where three-tenths of the promised revenue has not yet been paid for the last year. Li Ping Yü became responsible for ten thousand taels, as the voluntary tax in Ch'a Lu Chou, but only two thousand have been paid in. The day before yesterday the Incumbent of that place received a mandate from the Collector of Revenue, urging him to pay in immediately. He had no way out of it, but sent deeds of house property to the Office of Revenue, which sold for six thousand taels. The remaining two thousand taels must be dealt with in some other way. The collector has already accepted this method of payment. Alas! Those people who act in this way, as well as those officials, and soldiers, who do not exercise a little conscience in the matter, evade their duty to the people.

7. IS IT POSSIBLE FOR CHINA TO ESCAPE EXTINCTION

Hupeh has an enormous amount of paper currency, and the value of these notes is very inferior to metal dollars and coppers. Because the copper mint is now closed there will be a further glut (in notes). Foreign merchants will avail them-

[3]各國的商人都趁這個機會拿賤價收買爲將來兌換十足現錢的地步 [4]我民國本已成了窮光蛋 [5]豈吃得起這樣的虧麽 [6]又湖北的直接稅不多所有練兵行政的經費都靠間接稅的 [7]近來關卡的毛病比從前格外利害 [8]年底核算數目竟短了一半

[9]咳 [10]人心是這樣還了得

selves of this opportunity to buy them, at a cheap rate, with a view to exchange on a future occasion, for full cash. Our Republic is already impoverished utterly! How can it bear this extra strain! Further the direct taxation in Hupeh is not much, and all military and administrative expenses depend on indirect taxation. The evils of the customs at present are much worse than they were formerly. The annual statement shows a shortage of half the amount. Alas! When men are thus unjust, how can we carry on!

第六章　關於報紙的演說

(一)做這演說報的宗旨

1現在我們中國不是已經變了政體成了民國了麼 2既然變做民國就應該人人有自治的精神鞏固國家的決心整頓國家的能力不是糊裏糊塗同從前一樣過日子了

3況且現在外患已到如此的地步無論滿蒙回藏人家處心積慮幾十年今天一天發作我們來不及也沒有力量抵當 4就是我們漢族一塊地方也門戶洞開孟夫子說的王公設險以保其國這句話是靠不住了 5況且實業不興進口的外國貨徧地都是 6流出外洋的金錢一年有幾千萬 7該人家的債一年又是幾千萬 8不說我們中國沒有錢就是有錢也支持不住 9加之人心的陷溺知識的缺乏能力的薄弱 10權利心大家有的責任心大家沒有的 11我就想到日本某代議士有一句話支那終久是免不了瓜分不過遲早一點就是了 12然而我們中國有二萬萬方里的土地四百兆的人民 13地方大的了不得人口又多又聰明的了不得 14各種出產都有是全球各國所不如的

15從前英國將官名叫威士勒的說道中國人有蹂躪全球的資格 16蹂躪全球這四個字就是拿力量蹧蹋全球各國的意思 17噯 18我們有了這個資格就甘心拿這個國被人家瓜分做亡國奴了麼 19我知道最親愛的同胞是萬萬不願意的 20我們既不願意就應該大家振作精神想一個補救的法兒

CHAPTER VI

THE PUBLIC PRESS

1. THE OBJECT OF PRODUCING THE YEN SHUO NEWSPAPER

Have we not already changed the political constitution of China and become a democratic government? Since we have become a democratic country, it is incumbent on every one to have the vitality of self-government, the determination to strengthen the country, the power to consolidate the government, and not spend his life in a hotch-potch fashion as in former days. Moreover seeing that the foreign pressure has reached its present urgency, and the attention which others have concentrated on us for decades has suddenly sprung into action, none of us whether Tartar, Mongol, Mohammedan, or Tibetan have the strength to resist. Even this piece of land of the Han race has the open door: and the saying of Mencius "Princes and Dukes meet their enemies, by establishing guards at points of danger, to guard the country," will avail us nothing. Moreover industries are stagnant, and foreign goods circulate everywhere. Every year millions of money flow out to foreign countries. Each year also our debt is many millions. Not to mention that we have no money, even if we had it, it would not suffice to meet our liabilities. Further the hearts of our people are cold and stagnant, there is a lack of knowledge, and our power is decrepit. Though we have the desire to be potent, we haven't the heart to shoulder our responsibilities. I call to mind the saying of a certain Japanese member of Parliament, "China in the end cannot escape partition; it is only a question of a little earlier or later." Yet our China State has two myriad times ten thousand square li of land, and 400 millions of people. The country is of immense extent, and the people are enormously numerous and intelligent. It is richer in every kind of raw material than any other land. An English general, Wolsley, said long ago, that China has the capacity to cover the whole world. This means that she has the strength to despoil the whole world. Alas! Shall we, with this inherent power, willingly submit this country to be divided by foreigners, and become slaves in a captive kingdom? I well know that my beloved compatriots will not suffer this. Since you are opposed to this, my compatriots then should rally their vigour: and think out a plan of salvation.

21補救的法兒是甚麼 22第一就是人人都要受教育 23教育的法兒很多 24最要緊的就是社會教育 25因爲外國人沒有不讀書不識字不曉得世界大事人人都有愛國心的 26一百個人的裏頭識字的總有九十六七個 27我們中國人平均算起來不知道一千個人的裏頭有九十六七個沒有 28所以能識字看報的人狠少 29如果能識字看報就曉得我們的國在世界上佔的甚麼位置人家對付我們是什麼光景我們應該怎麼對付人家怎麼振作自己 30拿這個情形弄了明白恐怕沒有不驚心動魄連飯都吃不下的 31可恨現在有些有權柄的人拿從前官場敷衍手段辦事一切沒有精神沒有條理 32開口就說沒有錢不能辦事 33將來亡中國的就是這班有權柄有敷衍手段的官 34他們眞是滅亡中國的罪魁將來社會進化必有人吃他們的肉因爲他們的魔力可以阻擋社會的進化 35你想可恨不可恨呢

(二)女教習演說報紙

1山西崞縣的人民算全省頂開通的了 2那兒的知事近來也知道演說是開通風氣的一條引線就和地方上頭的紳士們大家商量要辦幾個宣講所派了幾個宣講員每天輪流出去演說 3那裏的紳士有幾個不以爲然 4有幾個進過學堂的說道很好很好於是大家就推舉劉漢屏等五人做宣講員 5還有三四個女教員也情願等到沒有事的時候到街上去演說知事統統答應了 6就開了成立會每回聽講的人至少也有三四百個

What way of deliverance is there? The first is, every one must have education. The methods of education are many. The most important is the education of society in general. Because there are no foreigners who do not study, read and understand the great events of the world, they are therefore patriotic. Out of every hundred, ninety-six or seven can read. It is doubtful whether China, on an average, has ninety-six or seven out of a thousand that can read. Therefore but very few can read a newspaper. And those who can read will know the status of our country in the world, and the nature of the treatment we receive from others, and, how we ought to act towards them, and bestir ourselves. If we worked out clear ideas on these lines, I trow there would not be any one unmoved, even so that they would have no taste for food.

Woe to us, that there should be some in authority at the present time, who copy the inefficient methods of the old officials in transacting affairs, being without the slightest vigour, and having no reasonable methods of action. Their constant cry is we have no money and cannot do anything! It is this kind of inefficient officer that will be the ruin of China in the coming days! They are without doubt the greatest sinners in the destruction of China: and when Society has advanced, men will eat their flesh, because their opposition has hindered social progress. Is it not shameful?

2. WOMEN TEACHERS EXPOUND NEWSPAPERS

The people of Kuo Hsien in Shansi count amongst the most open minded in the province. The district magistrate recently, being convinced that public speech is an instrument for breaking up old customs, had an interview with the district literati, and had a conference to discuss the opening of a few lecture halls, and the commissioning of a few speakers, to go by rotation to speak in these halls every day. A few of the literati did not agree with the proposal. On some, who had been through college, praising it, the meeting appointed Mr. Liu Han Ping and four others to be the speakers. There are three or four women teachers too who propose to speak on the streets when they have leisure; this the Magistrate cordially sanctioned.

Ever since it has been established, the hearers each time are no less than three or four hundred.

(三) 白話報可以開通蒙藏

[1]蒙藏事務局的總裁因爲蒙藏的風氣不開人民毫沒有一點知識什麼叫五族共和以及應該對內對外的道理全不曉得只有白話報是灌輸普通知識的利器而且可以統一文字統一語言所以就出了一種白話報叫人細細講給他們聽 [2]他們也很願意現在已出版了 [3]咳這些事如果辦在十年前還來得及 [4]現在是不成了 [5]所以我們各省辦演說的事還可不上緊麼

(四) 耶穌教士設演說分會的精神

[1]直隸河間府的東城鎭有一位張之桂先生向來於社會教育是狠熱心的 [2]他看見演說報出版集了十幾個同志組織一個演說分會 [3]每天在城鄉各處輪流演說 [4]聽的人最少也有幾百個 [5]近來這個地方演說的風氣大開要報名入會拿了報紙演說的很多都是這張先生提倡的 [6]張先生在耶穌教會多年 [7]本來長於演說 [8]現在拿傳教的精神來辦這演說的事還有不成功的麼

3. A POPULAR PAPER WILL OPEN UP MONGOLIA AND THIBET

Because Mongolia and Thibet are not yet open to new ideas, and the people have no general information, as to what is meant by the Republic of the Five Races, nor even how to look upon home and foreign affairs, and because of the utility of a Popular Paper as an instrument in circulating general knowledge, and its power moreover in unifying language and speech, the chief of the Bureau for Mongolian and Thibetan affairs has published a Popular Paper, and told people to expound it fully to the people. These are most willing, and the first issue has been made. Ah! If these things had been done ten years ago it might have availed! But it will now be fruitless. Should not we in every province, who are interested in this undertaking, hurry up.

4. THE ENERGY OF A CHRISTIAN PASTOR IN OPENING A BRANCH LECTURE HALL

There is in Shuch'engchen, Hochienfu, Chihli, a gentleman, Mr. Chang Chih Kuei by name, who has been a warm advocate of local education in the past.

When he saw the issue of "Yen shuo pao" he gathered together a company of a dozen persons of like purpose, and organized a branch lecturing society. Every day by turns they went to every town and village to speak. The hearers on the smallest computation were many hundreds. That the lecturing spirit recently, has taken hold of people locally, and that great numbers have entered the society and many expound the paper, is all due to the work of Mr. Chang. He has been a member of the Christian Church for many years. He has a natural gift for speaking. Now that he uses his preaching gifts in the interest of lecturing it can't be that it will be in vain.

第七章　關於海陸軍的演說

(一) 軍人要學拿破崙的賭

[1]法國的拿破崙說道我要帶百萬精兵和歐洲列國賭一個勝敗 [2]像那些賭小錢的眞正不值一笑了 [3]這是何等氣概何等志願 [4]我國南京的賭風向來利害的 [5]陰歷新年更不用說了 [6]賭場最大的地方就是軍務司長章梓所開的南京第一旅館內中的賭客都是軍官 [7]因爲陰歷年底程都督在上海借了四十萬款子發給南京軍隊兩個月的餉他們有了錢所以賭了 [8]這幾天旅館中沒有一間屋不是整日整夜的賭 [9]不要說師長旅長連長排長是這樣就是監察軍隊的憲兵官也要去過過癮 [10]我要請程都督振作些精神纔好

(二) 山東撤兵問題　(譯大阪毎日新聞)

從今以後　休說撤兵　山東不肯白
白的送你　兵隊那肯白白的撤掉
咳　撤兵撤兵　弄得快要加兵了

(羽)

[1]關於撤兵的問題早已開過內閣會議 [2]這事非但不好承認如果這時候日本和他們敷衍將來支那對於日本的外交一定要不肯讓步 [3]所以我們政府裏應得發表一

CHAPTER VII

NAVAL AND MILITARY AFFAIRS

1. MILITARY MEN SHOULD LEARN NAPOLEON'S GAMBLE

Napoleon of France used to say that he would lead one million trained soldiers and stake a victory in a battle, with the countries of Europe. Those who gamble for money are truly not worth a smile, in comparison. What grandeur of idea, what a purpose in Napoleon's phrase!

The rage for gambling in Nanking in the past has been dreadful. During the new year it is worse than ever. The largest gambling booth, is the best hotel in Nanking, which was opened by the Head of the Military Department, Chang Tzŭ, and those who gamble there all belong to the military officers. Because Ch'eng, the Tutuh, at the end of the old year, borrowed in Shanghai a loan of four hundred thousand taels, which he distributed as a two months' pay to the Nanking army, so there was money for gambling. For a few days there wasn't a room in the hotel but which was full of gambling all day and night. It is not necessary to say that the General, Colonel, Major (or captain), and the sergeants were all there. But even the Inspector of the army must also go and satisfy his craving. I respectfully ask Tutuh Ch'eng to pay a little attention to things.

2. THE QUESTION OF THE WITHDRAWAL OF TROOPS FROM SHANTUNG

TRANSLATED FROM A JAPANESE DAILY

A Cabinet conference was opened early, concerning the question of removing the troops. This is not only not easy to acknowledge, but if Japan really has replied in evasive terms to them at this time, China will find it in future im-

個強硬態度叫支那不要做夢

[4]支那面子上說是和日本要好骨裏却極力的排斥我們 [5]這是我們萬萬不可忘記的 [6]一月八號支那政府用正式的公文要求日本撤退山東的戰區並且在同一個時候把這件事情告訴英德兩國的北京公使 [7]不先問一問日本人的意思居然有這樣的舉動簡直是支那人欺侮日本人 [8]我們日本人如果不和他交涉將來還要受他的欺侮 [9]而且這回支那的舉動不要看他是排斥日本恐怕還有和德國同盟的意思呢

[10]支那政府沒有得到日本的同意居然用起公文來告訴日本的敵國公使 [11]不但破壞我們的主張侵奪我們的權利並且還有輕看我們帝國的位置 [12]叫我們不得不說支那有意帮助德國 [13]這種不法無禮的事不是支那倒要拔虎鬚麽

[14]支那對待日本的意思果然和我所說的不差 [15]那我們亦沒有別的法子想只有用強力壓制他 [16]如果支那不顧國家的土地要帮助德國這是日本萬萬不答應的 [17]支那人要想行這種手段我們政府應當赶緊去問他的實話 [18]要是含含混混我們在山東就該做種種的準備 [19]他們支那的迷夢不是痛痛快快的加上一鞭是一輩子打不醒的

(二一)軍中偵探的新法

[1]近來法國人對於軍用飛艇的事日夜研究 [2]自從俄國尼次地方試演飛艇以後不到一年法國的海軍已組織了飛艇偵探隊 [3]把飛艇安放在兵船上面等有了警信馬

possible to give way to the Japanese diplomacy. And so our Government ought to show a firm attitude, and warn China not to dream.

China, outwardly, wants to be on friendly terms with Japan, but in her heart she is bent on opposing us might and main. This is a phase we must on no account forget. On the 8th of the 1st month, China sent a formal despatch begging Japan to vacate the scene of the war in Shantung, and at the same time informed the Ministers of England and Germany in Peking of this matter. That China should do this, without consulting the wishes of Japan first, is an evidence that the Chinese purposely desired to show indignity to the Japanese. And if we do not really take up this action of China, we shall suffer indignities in the future. Moreover this present action of China, apart from the justice of its bearing towards Japan, shows her intention, it is to be feared, of concluding an alliance with Germany.

The Chinese Government without receiving any seconding from Japan, went and sent a despatch to inform the Minister of a country, hostile to Japan. Not only did she thus destroy our proposal, and encroach on our rights and privileges, but there is also some slight cast on our position as an Imperial power. So it is impossible for us not to conclude that China had the intention of assisting Germany. In doing this illegal and uncourteous thing, did China not pluck the tiger's whiskers?

If the attitude of China to Japan is truly such as I say, in that case we have no other method, we can think of, but that of suppressing her with superior power. If China truly cares not for the territories of her State, but gives help to Germany, it is a thing which Japan will not permit on any account. If the Chinese think of doing this kind of tricky action, our Government must ask her at once for a true explanation. And if there is any shilly-shallying, we must make every preparation in Shantung. If a smart and painful smack is not given to this foolish dreaming of China, she will not be aroused for a generation.

3. THE NEW METHOD OF RECONNOITRING IN THE ARMY

In recent times, the French have investigated assiduously the question of the use of flying ships by the army. Within a year from the time since the Russians made their experiments on airships, at Nitsch, the French naval corps had organized the flying scouting corps. They loaded the airships on the decks of men-of-war,

上可以騰空 [4]前幾天有兩隻飛艇試驗 [5]一艇藏在兵船裏從外面看來只有大炮罷了 [6]過了十五分鐘忽然船面上的飛艇騰空飛起到敵軍那兒去偵探 [7]隔了十五分鐘回來敵軍的情形已知道了 [8]新近意大利軍中的武員說道當土耳其和意大利開戰的時候他曾經乘了飛艇到敵人營裏去放炸彈很有效驗 [9]可見飛艇不但能用於海軍並且能用於陸軍 [10]你看打仗的法子越新鮮殺人的機器越利害 [11]人爲刀俎我爲魚肉怎樣好呢

(四) 飛行隊的編練

[1]近來各國的飛行艇已發達到極點了 [2]不曉得絞盡了多少人的腦汁跌死了多少的製造家 [3]所以纔有今天的進步 [4]湖北黎副總統新派一百二十個人編成一個航空隊 [5]拿從前所買的飛艇兩個同去年新買德國式的飛艇兩個請一個向來研究飛船學的龔光明君做了隊長教他們認眞學習 [6]這眞是現在最要緊的事

(五) 外人評論中國的海陸軍

[1]有一個英國人說道俄庫協約發生之後中國國民大多數主張和俄國打仗 [2]於是新聞紙上天天鼓吹鬧個不休就是一班沒有閱歷的人也都躍躍欲試 [3]據我看來十

waiting for the signal, to mount forthwith into the air. A few days ago two airships made a trial. One was hidden in the man-of-war, and nothing but guns was seen, looked at from the outside. After fifteen minutes, the airship suddenly mounted aloft from the deck, and flew to the enemy's army to reconnoitre. After an interval of fifteen minutes it returned again, having gained knowledge of the line of the enemy's army. Recently an Italian officer said that, when war broke out between Turkey and Italy, he had flown in an airship, and dropped a bomb in the enemy's camp, with great effect. Thus it is seen that an airship is not only useful to the naval corps, but, also to the land army. See how as the methods of war become more modern, so the implements of killing men become more dreadful! What do you think of it! Others make knives and a board, and we are fishes to be cut up for meat!

4. THE TRAINING OF AN AERIAL CORPS

In recent years, Flying-ships have progressed to a great point of excellency, in every country. It is incomprehensible how much brain power it has used up, or how many lives of the constructors it has cost. But the advance we have to-day is due to these causes. Li of Hupeh, the Vice-President, recently deputed one hundred and twenty men to form an Aerial Corps. They used the two ships formerly purchased, and the two newly bought ships on the German model, and invited a gentleman Ch'iang Kuang Ming, who formerly had studied aeronautics, to be the Commander of the Corps, and to teach them to practise attentively. This truly is quite an important matter.

5. A FOREIGNER CRITICISES THE CHINESE ARMY AND NAVY

An Englishman has stated that after the conclusion of the Russian Urga treaty, the great majority of the Chinese people advocated a war with Russia. Whereupon the newspapers fanned the flame daily, and the agitation was ceaseless, even the section of the people, that had not even studied the question, also danced with eagerness to try the issues of War.

年之內中國的財力兵力斷斷乎不能再有國際的戰爭 [4]因爲陸軍雖然說有百萬其實受過訓練的不滿十萬 [5]所用的鎗械又都是從外國買來的新舊不一 [6]海軍又只有三四隻軍艦全沒有戰鬬力的 [7]近來在日本造的幾隻軍艦只好巡視長江 [8]而北京政府居然立了海軍專部鋪張揚厲不知道是什麼意思

(六) 報効二十萬元的軍用款

[1]廣東兵工廠的局長近來接到陸軍部的命令說要趕緊製造機器快砲 [2]這個炮是經了多少回的研究實在是很利害很靈巧的 [3]同時山東黃縣地方有一個姓孫的情願傾家蕩產報効二十萬元請政府預備製造鎗炮 [4]這眞是因公而忘私了

In my opinion, for ten years to come, neither the financial nor military strength of China will permit her on any account to have another foreign war. Because the army, said to consist of a million men, in reality has less than a hundred thousand trained troops. The armaments, in use, are purchased from foreign powers, and the make is not of the same time. Again as regards the navy, there are only three or four battleships, all of which are without fighting strength. The few cruisers that have been recently constructed in Japan are only good for patrolling the Yangtze. The Peking Government established the special Naval Board, with great eclat, but I fail to apprehend the purpose.

6. A VOLUNTARY CONTRIBUTION OF TWO HUNDRED THOUSAND DOLLARS FOR MILITARY PURPOSES

Recently, the head of the Kuangtung Arms Factory received a command from the War Office, ordering him to make, immediately, Quick Firing Machine Guns. This gun having already undergone several trials, is most destructive, and very ingenious. At this time there was one in Huang-hsien in Shantung, a Mr. Sun by name, who impoverished his home in his desire to contribute two hundred thousand dollars, offering it to the Government for the manufacture of guns. This action is truly public spirited and unselfish.

第八章　關於上諭的演說

(一) 上諭

上諭治國必先察吏而馭吏尤在勸懲各省分發人員例應督撫切實甄別原以考查賢否分別去留至善也乃近年各省期滿甄別類皆寬泛注考全數留補無一斥退者卽隨時甄別劾罷亦屬寥寥現在捐納保舉人員日見增多倍形擠擁巧黠之流紛紛夤緣奔競卽中材亦相率效尤吏治之壞胥由於此亟應痛除積習以肅官方嗣後各該督撫務當破除情面嚴加考核自道府以至州縣凡初到省者必躬親面試其鄙俚輕浮者卽行咨回原籍其尙堪造就者均令入課吏館講習政治法律一切居官之要隨時酌予差委以覘其才識期滿甄別一秉大公尤者留補劣者斥罷平等者再勒限學習均各出具切實考語不得如前含混卽選授實缺之捐納保舉各員亦應一律考試察看分別辦理勿稍遷就瞻徇以副朝廷旌別淑慝澄清吏治之至意將此通諭知之欽此

[1]上諭說道治國必先查察官吏　[2]用官吏的法子或是獎勸或是懲處是最要緊的　[3]初到省的官吏照例要各省督撫切實的甄別原爲查考好壞分別去留　[4]法子本來就很好可是近年各省期滿的甄別大概寬泛得很下考語總是全數收留沒有一個斥退的　[5]就是隨時參革也很少很少　[6]現在捐納同保舉的人員一天多一天擁擠不堪　[7]巧滑些的專考究鑽門路講把結就是中等人材也要學壞官場的腐敗都是這個原因　[8]極該把這種惡習竭力掃除給他們有個忌憚　[9]以後各督撫務必破除情面認眞的考查　[10]從道府至州縣凡是初到省的必定親自面試　[11]或有下作輕浮的就咨回他的原籍可以造就的都叫他進課吏館學習政治法律同一切居官的要事　[12]隨時酌量派他差使看看他的才識　[13]期滿了公公道道的甄別一下好的留

CHAPTER VIII

EDICTS

1. THE CIVIL SERVICE

Note. The Wenli version is inserted in Chinese but not translated

The Edict says that in the government of a nation one of the first essentials is the examination of the Civil Servants. The method of dealing with the Public Servants, whether by commendation or by rebuke is most important. When the officials first arrive in a province, the regulations lay it down that the Viceroy and Governor of every province shall make a thorough discrimination between them, to distinguish between the good and the bad, and determine who should be retained, and who dismissed. This in itself is a very good method: but the fact is that at the end of a year's probationary term, the test was very lax; when the report of the examinations is issued the retention of all is certain, and not one refused. Very few indeed are either impeached or dismissed at any time. At present the officials by purchase, or recommendation, keep increasing in number daily, that they crowd unbearably. Those with a little cunning devote their whole attention to finding a livelihood by hook or crook, and by flattery, so that even men of mediocre ability also get contaminated, and the peccancy of officialdom is entirely due to this cause. The most pressing duty is to sweep away energetically this evil habit, and put a little fear into these candidates. Afterwards the Governors of every province must break down favouritism, and conduct the examinations efficiently (honestly). All who arrive for the first time in a province, from the Tao down to the Hsien must come to the test personally. The low and worthless shall be ordered to return to their native place, and such as are passable may be sent to the classes for officials, where they may learn thoroughly political science and law, and all the important things pertaining to the office of an official. On occasion, it might be advisable, to give them official employment, to test their abilities. On the completion

補壞的斥革平常的再定了限期叫他學習 [14]通通揭出上切實考語不得再像從前的含混 [15]就是選授實缺的捐納保舉人員也該一律考試察看分別辦理斷不可稍爲遷就 [16]這纔不辜負朝廷澄清吏治的至意 [17]將這個通通傳諭知道 [18]欽此

[19]這是壬寅四月初六下的 [20]從這道上諭下了後各省都陸續添設課吏館無論正佐各班都要進館考試 [21]已經比從前的官場好了可是各省能實在辦好的很少 [22]近來又添設了法政學堂叫官場進堂學習法政 [23]這又是近年的進步比課吏館又有實在 [24]雖然不能一時就變換得盡善可是慢慢兒總有個成效罷

(二) 上諭

上諭各省小民孰非朝廷赤子遇有災祲饑饉流離朕一人耳目難周全賴地方官撫綏賑濟以蘇民困江南徐海等處上年被災各州縣並未據實詳報仍將漕米苛收不知該牧令是何肺腸惟不肖官吏玩視民瘼恐不止江蘇一省著兩江總督確切查明如有諱匿苛斂情事卽行嚴參懲辦並著各省督撫嚴飭各州縣等如或狃於積習諱災不報亦當隨時嚴參以副朕痌瘝在抱之至意欽此

[1]上諭說各省的小民那一個不是朝廷的赤子 [2]遇到荒年破家喪命 [3]皇上一人的耳目有限全靠地方官撫恤周濟給百姓想法 [4]江南有幾處上年被災各州縣並

of the probationary term, a perfectly impartial turn of winnowing might be made: retaining the good ones for the service, and dismissing the bad; the mediocre might have another term for study. The work of all must be made public, and a real certificate of qualification given, so that the like confusion of former days shall not happen again. Those officers, who have been appointed to substantive appointments by purchase, or nomination, shall also in like manner be examined and inspected without exception, the arrangement being carried out without the least patronage or favouritism. Thus the Emperor's strong desire to purify the Civil Service will not be overlooked. This edict should be widely published and made known. By Imperial Command.

Issued on the 6th day of the 4th moon, Jen Yin year,

COMMENT—In accordance with this principle, since the issue of this Edict, all provinces have established at one time or another the Official Training College additionally; and all, whether the magistrates or the assistants (1st and 2nd class) must enter the college for the examination. Already the official circle is better than it used to be, still in every province those which are well managed are very few. Lately they have established, in addition, the College of Law and Politics, and command the officials to enter the College for the study of these subjects. Thus there has been further progress recently, which is more thorough than the Civil Service College in reality. And though we cannot hope for a change to perfection at once, yet in time there will be of necessity good results.

2. FLOODS AND DROUGHTS

The Edict says that there is not one of the little people of every province but who is the child of Royal Care. When a famine comes on the land, and homes are broken up and lives lost, the eyes of one man the Emperor being limited, the whole care of succour and relief must depend on the local authority providing means for the people. There are several places in Kiangnan which suffered calamity last year, but no authoritative reports have been made by the several districts. It

沒有據實詳報 [5]聽說仍把漕米苛收 [6]如果實在不知道那些地方官是什麼個肺腸 [7]可是不肯官吏把百姓不當會事怕不止江蘇一省是如此 [8]著兩江總督確切查明如有欺瞞不報仍舊苛收的情事立即嚴參懲辦纔行 [9]並著各省督撫嚴飭各州縣等如果還有諱災不報的也該隨時參辦體貼皇上一片愛民的深心 [10]欽此

[11]這是戊戌七月二十七下的 [12]江南地方怕的是水災山西地方怕的是旱災這都是地勢生成的原故 [13]可是地勢雖然生成人力可以補救 [14]江南地方雖然水多在平常時候只要把堤工修得堅固或是把倉廒豫備得充足遇荒年也不怕 [15]山西雖然水少也在平常時候多開些水井或是在熟年收成好的時候多辦些積穀倉儲荒年也就不怕 [16]如果不然地方官既不肯留心當地的紳士又不肯預備到臨時就直叫苦不應手了 [17]如今咱們山西從三月半後連刮大風沒一點雨水夏不能收秋不能種論不定就要大荒 [18]照以上所說的辦法我怕必得到了臨時纔想着有用不到臨時大家必不能想到 [19]爲什麼呢 [20]這都爲中國人只知道私利不知道公益到急難時候又誰來顧誰呢

is said that the tribute rice is collected harshly. If this be really so, it is difficult to know what kind of hearts those officials must have. It is these worthless officials who do not consider the people worth a thought: and the fear is that the Kiangnan province is not the only one in this condition. The Viceroy of the Liangkiang has been ordered to make a thorough investigation, and if it be found that such conditions exist, such as the suppression of the true facts, and that harsh measures are used in collecting the tribute rice as of old, (in spite of the distress), he shall thereupon severely denounce and punish the guilty. Further the Governors of every province are ordered to instruct stringently the magistrates of every county and district, and tell them that if such happens again, and that the sufferings are concealed without being reported, punishment will be meted out on the spot. Have regard to the whole-hearted love of the Sovereign for the people. By Imperial Command.

This edict was issued on the 27th day of the 7th moon of Sheng Mao.

Comment—It is by reason of the natural positions of the land that Kiangnan is afraid of floods, and Shansi of droughts. But though the position is so naturally, yet the labour of man can improve matters. Kiangnan is a place of many waters, yet it only needs that the dykes be strengthened in ordinary times, or that granaries be prepared in abundance, to obviate all fear, should a year of dearth be met with. It is true there is little water in Shansi, yet in ordinary times more wells should be opened, or when the years have yielded generously more corn should be stored in the granaries, and here too there would be no fear in a time of drought. But if this is not done, it is evident that the local officials are not willing to exercise care: and the leaders of the localities are not willing to make preparations, so that when the time of stress arrives difficulties will arise which it will not be possible to cope with.

At present we in Shansi, from the middle of the third moon, have had continuously high winds and not a drop of rain, and if we cannot gather summer harvests it will be impossible to sow spring crops, and it is quite possible there may be a great famine. I fear it is only when the time is near, that people will see the use of acting in the manner which has been described, but when it is distant people will not think of them. Why is it so? It is because the Chinese people are only interested in private gain, and not in public utilities. When the time of trouble overtakes us no one will trouble to look after another.

(二) 上諭

上諭順天府奏援案請賞給普濟堂米石各摺片現在節近寒令近畿一帶貧民生計維艱所有普濟堂功德林兩處恩賞粟米三百石加賞粟米五百石及廣仁堂恩賞粟米三百石均著照例賞給又奏請賞給蘆溝橋粥廠暨資善堂煖廠並朝陽等門外三處粥廠米石各摺片加恩著照所請賞給蘆溝橋粥廠粟米四百石資善堂煖廠粟米三百石朝陽門外三粥廠米各四百石以惠窮黎餘依議欽此

[1]上諭說道順天府奏援案請賞給普濟堂等處以及廣仁堂米石各摺片[2]現在正在冬令[3]近京一帶的窮民生計艱難[4]所有普濟堂功德林兩處恩賞粟米三百石又加賞五百石以及廣仁堂恩賞粟米三百石均著照例賞給[5]又奏請賞給蘆溝橋粥廠資善堂煖廠朝陽等門外三處粥廠米石各摺片[6]加恩著照所請賞給蘆溝橋粥廠米四百石資善堂煖廠米三百石朝陽門外三粥廠米各四百石以惠窮黎[7]欽此[8]這是壬寅八月二十八日下的[9]中國人有一種自然而然的習慣見了人動不動就是告窮[10]沒錢的如此有錢的也是如此[11]這雖一半是謙虛一半是假裝[12]可是沒錢的告窮無非是想人帮助帮助有錢的告窮無非是怕人來求帮助應接不暇的意思[13]咳像咱們中國有三百六十九萬方里的大地四萬七百多萬的人口內國的出產那一樣沒有然而百姓們都還是滿口說窮[14]這其中就有個原因[15]是什麼原因呢[16]就是工藝不興游手好閒的人多人人沒有一定事業的緣故[17]所以每到冬令到處都有施米施衣週濟那些寒人的事[18]這雖是善舉可是喏大一個中國有這種現象要比起地少人多的日本他們又該怎樣[19]況且東西洋各國如今就是殘廢的人都有專門的技藝[20]咱們中國好好的人多怕過不了冬年年要善堂施捨[21]這還說得去嗎[22]所以現在的工藝非但可以富國而且可以救窮[23]是萬萬不能再遲誤的

3. BENEFACTIONS

The Edict says that Shun Tien Fu has sent a memorial and note, asking that according to precedent, corn should be given to, etc.

This is the height of the cold season. The poor, in the district close upon the capital, find it very difficult to make a living. The 300 piculs of corn which has been graciously granted to P'u Chi T'ang, and Kung Te Lin, plus another grant of 500 piculs, as well as the benefaction of 300 piculs of corn to the Kuang Jen T'ang, etc........., let all be bestowed according to regulations. There is a further memorial, etc.,.

By Imperial Command: Issued, etc.

Comment.—The Chinese people have one inveterate habit of saying, on every occasion, whenever they meet any one, that they are poor. The poor are like this, and those who are not poor affect it too. Though this is partly from humility, yet it arises partly from hypocrisy. But when those who have no money say they are poor, they hope to get some help; when those with money say they are poor, it is because they are afraid of people coming to beg, and that they will not be able to attend to them all. Ah! That a place like this great China, with 3,690,000 square li, and 470 millions of people, a country producing every kind of material, should have its people still mouth the phrase we are poor! Yet there is a reason for this. What is it? It is that industries are stagnant, the idlers and loafers are many, and people are without any fixed occupation. Therefore when the cold season comes round, there is a distribution of corn and clothes in every place. Although it is a good action to supply those in poverty, yet that this big China should have this phenomenon! If we compare it with Japan with its small territory and large population, what measures ought it to take? Besides in every country in the East and West the incapables have special industries. In our China many of our able-bodied people fear they will not be able to tide over the winter, and every year expect institutions to be opened for dispensing charities. Is this right, think you? Hence it is that our present industries not only can enrich the country, but also will rescue the people from poverty. Therefore we can no longer procrastinate.

(四) 上諭

上諭戶部職掌度支近年經用浩繁左支右絀現在力行新政尤須寬籌經費以備支用朕惟古者冢宰制國用量入爲出以審歲計之盈虛近來泰西各國皆有豫籌用度之法著戶部將每年出款入款分門別類列爲一表按月刊報俾天下咸曉然於國家出入之大計以期節用豐財蔚成康阜欽此

[1]上諭說是戶部專管全國費用的出入[2]近年用款浩大已經支絀得很[3]現在又力辦新政更要寬籌經費以備支用[4]就想到古時周朝的制度歸冢宰制定了國用量入爲出籌畫一年出款進款的多少[5]近來西洋各國全有豫籌用度的預算[6]就着戶部把每年出入款項分門別類的列成一表按月印成了報告天下叫全國人民通知道國家出入的費用[7]就可以節用豐財民康物阜起來那纔有個冀望呢[8]欽此

[9]這是戊戌七月三十日下的上諭[10]你們必疑着國家籌經費辦事爲什麼要告訴全國的百姓知道呢[11]咳[12]你們大要就是不知道這個所以中國纔這麼弱啊[13]一個國就比方一個人家[14]一家人家不知道豫先把一年出進款項打個盤算限定了怎麼個用度亂吃亂用的就准要鬧虧空[15]把錢用在沒用的去處正用就不夠要積蓄也不能人家就會慢慢的窮下來[16]合無數的人家成一國能沒有個算計嗎[17]一國的窮富同一家的窮富是一樣[18]你們種地的要完糧住屋的要完稅做買賣的要完厘捐以及零碎加捐的各種經費[19]就好比一家大小把各人趁的錢攤出幾多做公家的家用一般[20]百姓都是一家人那個該出多那個該出少[21]能夠不開篇清賬給你們知道嗎[22]你們如不願知道這就是放棄權利所以那些不好的貪官就很命刮地皮把大衆汗血掙來的錢供給他們一家的受用你們也只能吞聲忍受[23]所以

4. THE BUDGET

The Edict says the Exchequer specially controls the income, and expenditure of the finances of the whole Empire. The expenses recently have been very great, already there has been a great shortage of money. Now that an effort is being made to execute new measures, more supplies than ever must be devised to make provision for disbursements. If we call to mind the method of the Chou in ancient times, the matter of regulating the National expenses was relegated to an eminent minister of state, who balanced the incoming tribute with the outgoing expenditure, and calculated the expenses on the amount of the supplies.

In recent years every foreign country prepares estimates beforehand of its expenditure. So the Exchequer is ordered to prepare a table of statistics of the annual income and expenditure of the revenue, apportioned to the several departments and headings, and publish it every month for the information of the empire, so that people generally may know the income and expenses of the State. In this way wealth may be increased by economy, and the people become vigorous, and supplies abundant. Let it be so ordered.

This Edict was issued on 30th day of the 7th moon of Wu Hsu.

COMMENT. You must have questionings about the Budgeting of the Revenue by the State, and the need for informing everybody in the country? Ah! Most likely you do not know about this, which accounts for the present weakness of China. A country may be likened to a family. If a man fails to calculate, beforehand, his income and expenditure for the year, and fix a limit to cover his expenses, but spends on his table and general use recklessly, he will certainly produce a deficit. When money is spent on things that are of no service, the amount left for necessary articles will not be enough, and there will be no ability to save. In this way a person will gradually be reduced to poverty. A combination of a great number of people makes a State, can it do without a budget? The law regulating the wealth and poverty of the State is the same with that of the family. Those of you who cultivate land must pay the land tax: those who live in houses must pay the house tax: and traders must pay duties: and so on to the trifles, each according to its kind must pay a contribution. Just like it is in a family the old and young each must pay a share according to his earnings, so the expenses of a public family are treated similarly The people are all one family, some must pay more, some less. Would it do without making a clear statement for your information? If you do not want to know, this means that you renounce your rights, hence those greedy officials who rob the people at the risk of their lives, take the hard earned money of the people, and use it entirely

國家要額外加捐些錢像每年的賠款啊以及各項的加捐各種的經費啊你們就似乎不願意 [24]這都是什麼緣故 [25]就因爲不知道一國就是一家 [26]所以寃枉要你們錢你們反不敢言語 [27]正正經經捐你們錢爲保全你們便利你們的反而不願意了 [28]現在的度支部就是從前的戶部正在那兒籌劃做每年出入的統計表布告你們呢 [29]你們預備着留心細看罷

(五) 上諭

上諭近來各省裁汰營勇保衛地方全在嚴查保甲以輔兵力之不足各省辦理保甲章程未必詳備迭經諭令各督撫從嚴稽察率皆視爲具文並未將實在情形詳晰覆奏殊屬因循廢弛自此次嚴諭之後各該督撫務當嚴飭地方官於保甲一事實力奉行以期民情固結奸宄無從匿跡仍將整頓辦法先行切實具奏以副朕綏靖閭閻至意欽此

[1]上諭說近來各省已經裁去綠營兵丁要保護地方全在嚴查保甲補兵力的不足 [2]各省辦理保甲章程未必能詳備 [3]屢次傳諭各督撫認眞稽查可是多把這事看做具文並沒有把實在情形詳細覆奏 [4]眞算因循廢弛得很了 [5]從此次嚴諭之後各督撫務必嚴飭地方官把保甲一事實力奉行叫百姓大家安心盜賊匪棍都沒有躲藏的去處快把怎麼整頓的辦法先行切實具奏安慰皇上一片愛惜百姓的深心 [6]欽此

[7]這是戊戌六月二十下的 [8]當時還只有保甲不像如今興辦了警察更方便得多了 [9]但是保甲同警察有相同的地方有不同的地方 [10]相同的地方是保護百姓不

for themselves, and you can do nothing, but must swallow your grumbling and patiently suffer. Therefore when the State wants a little more money contributed than the usual amount, for example the annual indemnity, the various items in the usual levy and every other expenditure, you are not very willing to pay. Why not? Because you forget that the State is a family. Therefore when an unjust demand is made on you for money you dare not say a word. But when a most just levy is made on your money, for your protection and profit you are unwilling. So the present Exchequer (the old Hupu) is just at present making an estimate, working out the grand total of income and expenditure for your information. Make ready for it and inspect it carefully.

5. TITHING WARD AND POLICE

The Edict states that, since the disbanding of the Green Bannerman troops recently, the Public Peace of the country devolves entirely on the strict custodianship of the Tithing Wards, in helping where the soldiers are weak. It is perhaps not possible to prepare regulations whereby each province can carry out the Ward System. Several times, commands have been issued to the Governors-General, and Governors of every province to make an exhaustive (sweeping) scrutiny, but in most cases these matters are looked upon as no more than a scrap of paper, and the real conditions have not been explicitly reported upon. This truly betokens great negligence and remissness.

But after the issue of the stringent edict on this occasion, it must be of necessity that the Governors-General, and the Governors will order the local officials to receive and energetically carry out the instructions regarding the Tithing Wards, so that the people may all dwell in peace: and thieves and robbers, bandits and rogues may have no spot whither they can flee for hiding; and the Governors, &c. will report to the throne truly and quickly what measures are being made for organizing (these things): to the end that the deep solicitude of His Majesty's love for his people may be comforted. By Imperial Command.

Issued in the Shu Wu year 6th moon 20th day.

COMMENT. At the time, only the Wards existed, unlike to-day when the Police system is in operation and much more convenient. Now the Tithing Ward and the Police systems have some points in common, and others that are dissimilar. The point of similarity is that neither allows robbers, thieves and rogues to hurt people,

讓盜賊匪棍暗地裏明地裏害人 [11]不同的地方是從前保甲差使都把他當例差如今警察可看得很重 [12]從前保甲是晚上吃緊多防吃緊如今警察是日夜一樣的防範通年一樣的防範 [13]從前保甲兵丁都靠不住所以窩賭通匪什麼害人的事都是保甲幹的 [14]如今警察不分巡長巡兵都要在學堂學過 [15]所以各國都把警察人員看得頂高 [16]當警察的大半是上等人要防備歹人做歹事斷沒有自己反做着給歹人做榜樣的 [17]至於地方上有什麼傷風敗俗的事立刻就禁止攆開 [18]道路上有什麼鬬毆相罵的事立就彈壓分解 [19]遇着形迹可疑的人必得留心跟究拾到遺失的物件必得交還尋問的人 [20]要說閒站着沒事給人家婦女吊膀子 [21]看見有賭攤子還坐下來給他們一塊兒賭 [22]呆站着什麼事也不敢問什麼事也不能管這還能算警察嗎 [23]往常看見外省警察辦得不好的就有這些弊病 [24]做報的奉勸山西辦的警察總要實實在在的求好把保護地方四個字時時擺在心上斷不要學以上所說的各種壞處那就得了

secretly or openly. The point of dissimilarity is that in the old Tithing Wards offices were all looked upon as Lieh Ch'ai, i.e., regulated appointment. But the present Police on the other hand are thought much of. The old Tithing Ward bestirred itself in the evenings, and in the winter season: but now the Police are active day and night without distinction, and the same all the year through. The soldiers in the Old Tithing Wards were not to be depended on, and were therefore responsible for the immunity of gambling hells and ubiquitous thieves, and whatever molested man. But now the Police, both the officers and the men, have all gone through college. Therefore every country values most highly the members of the Police Service. The Police force is composed for the most part of the better class of men. If you want to guard against evil men doing evil deeds, you must see to it that the guardians themselves are not such, thus giving an example to evil men.

As to any deleterious and corrupt habits in a neighbourhood, they are to be prohibited and swept away immediately: or anything in the way of quarrelling or wrangling in the public way these too must be suppressed and dispersed at once. Should a person of doubtful appearance be met with, he is carefully observed. When lost articles are picked up they are restored to the seeker for them.

Those police who stand about without anything to do, jabbering with the wives of people, taking a hand with others when they spy a gambling stall, or standing stupidly by, and never venturing to ask questions, nor able to manage any affair, are useless.

Such were in the past the blemishes of other provinces that have come under our notice. This paper respectfully advises the authorities in Shansi, who are organising the police service to seek for a sterling system, and keeping those words "the Public Peace" continually in their minds, in no wise follow all the malpractices just indicated: and so all will be well.

第九章　關於行政司法的演說

(一) 江蘇司法的悲觀

蔣子

[1]我們江蘇省自從光復以來比各省強的就是司法一件事 [2]據現在的調查各縣審檢廳成立了五十多處表面上看起來江蘇省百姓是能完全受法律保護的了 [3]不過細細一打聽審檢廳的黑暗比前清的州縣更甚法官的徇私偏斷吏警的敲詐滋擾還有不肖的律師上下勾結橫行無忌 [4]百姓受了寃枉告到都督府裏都督說是行政司法各有權限不能干涉 [5]他們頂了這司法獨立四個字的頭銜愈加肆無忌憚 [6]據報紙所載的某縣審判廳長如何賄賂公行如何瞻徇情面某縣檢察長如何擅斃那些監犯最人駭聽聞的是某某律師得了十餘萬的賄賂勾通了官廳和國民共憤的前清某尙書呈請發還財產都督是批准了 [7]據說這個消息大總統已經知道非常的震怒已派部員查辦 [8]咳 [9]改良司法原是爲擁護人民權利起見結果如此豈不可嘆 [10]各種制度在外國行了已著成效的一到中國就祇有流弊實因中國人辦事祇圖個面子並

CHAPTER IX

ADMINISTRATIVE AND JUDICIAL

1. THE DISTRESSING CONDITION OF THE KIANGSU JUDICIARY—BY GINGER

From the time of the Restoration till now, our province of Kiangsu has been superior to all the provinces, in the single matter of the Judiciary alone. According to a recent investigation, the people of Kiangsu, judging from all outward appearances, would seem to have entire protection from the law in every local court, about fifty of them being already established. But on a thorough enquiry into the matter, the iniquities of the local Courts are far deeper than they were under the former Ch'ing regime: the jobbery of the judges who give unjust decisions, the bribery of the underlings who incite people, as well as the worthless lawyers, who all band themselves into a faction and act illegally, without any fear. When the people suffer wrong and appeal to the Court of the Tutuh, the latter says that seeing the Executive and the Judiciary have their own powers, it is not possible for him to interfere. This device of the Independency of the Judiciary but increases the audacious lawlessness (no fear of God or man). According to what the papers say, the head of the local Court in a certain district is much infected with bribery, where unblushing favouritism is shown: the head of the local Court in a certain other district puts to death some prisoners on his own responsibility; and what is most of all hard to bear is that some lawyers, getting a bribe of over one hundred thousand taels, have got in league with the officials, and with a certain President of the former Ch'ing, whom the people all hate, for the return of his confiscated property, which restoration the Tutuh has sanctioned. According to report, the President being cognizant of this and extremely angry, has sent a deputy to enquire into the matter. Alas! The object in view, when the Judiciary was remodelled, was, originally, the safeguarding of the people's rights; but when we see such results we can't help but grieve. Whatever system is put into operation in foreign countries seems to succeed, but no sooner are they introduced into China than a stream of abuses arises; it is truly because the Chinese seek only reputation in doing

不從實際上去研究的緣故 [11]就從司法講起所以釀成許多流弊有兩個原因 [12]第一是法官和律師資格不嚴的緣故 [13]各國的法官律師都要試驗及第纔能充當 [14]江蘇省都不然 [15]法官呢 [16]什麼一年半畢業的六個月畢業的還有簡直沒有學過法律的只要有當道的一言介紹就可捧檄到任了 [17]律師呢 [18]自從司法部定了新章資格雖然嚴些但是他們法兒甚大 [19]化了二百塊洋錢捐了個東洋畢業生 [20]依然取消他不掉 [21]諸位想想 [22]有這許多沒有法律和道德的人混在司法界中那裏還能振頓

[23]第二是官俸太少地位太不穩的緣故 [24]法官是終身官 [25]所以各國法官的官俸都極豐厚 [26]江蘇因爲財政困難所定官俸已經極少 [27]還有許多州縣不能按月如數領到 [28]底下辦事的吏警有許多州縣是沒有工食你想能叫他不想法弄錢麼 [29]還有一層 [30]江蘇的法官地位非常活動 [31]調查起來外縣的法官普通是三個月一任 [32]能夠挨到一年半載眞是數一數二 [33]所以做法官的個個存了五日京兆的心 [34]有些自愛的人都不願幹這個事 [35]有些狡猾的人就藉此弄幾個錢 [36]就告發了不過是撤任處分再預備回省運動又可另委他缺豈不名利雙收了 [37]兄弟也是江蘇人並不願意攻擊江蘇的事不過看了這種情形實在可怕 [38]一省如此外省可知 [39]要想收回外國人的領事裁判權簡直是做春夢罷 [40]奉勸在司法衙門辦事的人大家憑良心辦事在司法最高機關辦事的人趕緊嚴定資格增加俸給規定保障法官的法律 [41]纔有改良司法的希望 [42]就不負兄弟今天演說的一番苦心了 [43]直言拜上 [44]有罪有罪原諒原諒

business, and fail to pay attention to the essential point in any investigation. As we criticize the Judiciary we find there are two reasons for the fermenting of so many abuses. One is that the qualifications of the judges, and of the lawyers are not high. In every Country, the best only are made judges and lawyers, by examination. But it is quite otherwise in Kiangsu. As to the Judges? There are those who have gone through a year and half's course or a six months' course, or some may not have been students of law at all directly, but depend only on the word of a big man for recommendation, and are appointed to a post. As to the Lawyers? Even from the time when the new regulations of the Judicial Board were fixed, though their qualifications are a bit higher, yet their devices are many. They engage a "passed" student from Japan for $200. In no way can they be dismissed. Just think of it gentlemen! When we have this horde of men, who have neither law nor morals thrown into the judicial circle, it is vain to try to regenerate it.

The second reason is that the salaries are too little, and the tenure too insecure. Judges are judges for life. So we see that in every country, the official salaries of judges are on the most generous scale. But because the finances of Kiangsu are tight, the salaries fixed on are the minimum. And it is the case that the full salary is not received monthly in many counties and districts. Since then in many of the counties and districts the servants who do the work have no pay, can you imagine they can be prevented from scheming to make money? There is one more thing. The position of the Kiangsu judges is very unstable. On investigation, the judges of the outside districts hold office generally for three months, in one place. Those who consecutively act, without break for a year or half a year, are not more than one or two. And so each of those who are judges keeps the idea in his mind of being in office for only five days. Self-respecting men therefore are unwilling to follow this occupation. There are some wolfish fellows though, who rely on this to pocket a little money. When they are denounced, they fare no worse than losing office and position, and make ready to return to the capital to look out again for something else to do, and having received appointment to another vacancy, they gain doubly, in a good name and profit. I am a Kiangsu man too, and have no desire to find fault with Kiangsu things, but when I see the present condition of affairs, I am really perturbed. If one province be like this, the condition of other provinces may be conjectured. If it be imagined we can abolish the foreign consul's jurisdiction, it is evident, this is as vain as a spring dream. I advise those men who work in the court of the Judiciary to act with a little conscience, and those in the highest courts of Justices to raise immediately the standard of qualifications, increase the salaries, and make laws for the immunity of the Judges. In this way there may be a hope of judicial reform. And so my effort in speaking to-day will not be in vain. I present my true feelings. Many thanks and apologies.

(二) 論三原縣警察之現狀

[1]我們陝西地方風氣開得遲所以學務警察諸大政一時難辦[2]第一籌款最難[3]卽使籌到款子辦理又不得人一个錢不得一个錢的正當用處[4]哈哈陝西今日的銀錢還可以輕慢花費麼[5]三原縣係商務聚集之地警察一政比較別處更加要緊我不曾到三原縣的時候料想地面繁華警察必定可觀[6]及至到了三原縣裏並不看見警察巡兵[7]後來於街市上偶見有一二戴草帽穿操衣的坐在各店櫃檯外面不是斜着身子就是歪着腿[8]又有一二個站立在街中間的好像站崗的巡兵不是與人嬉笑就是與人相打無論保安衛生諸責任不能夠知道卽有人白晝裏當街小便也毫不管事[9]這些巡兵們背地談說有的說道今年鴉片土藥統捐不准我們干涉偷漏少了一項出息[10]有的說道現在縣官老爺禁止賭博很嚴緊我們又少了一項出息[11]哈哈我三原縣的父老兄弟拿出有用的銀錢養活這些無業的游民倒不如做幾個木頭人安放在街上雖然不能夠保護地方也不至於害人[12]不勝過現在的巡兵嗎

[13]況且警察是奉上諭仿做日本國辦的[14]日本國於明治初年變法以後仿做泰西諸大國辦理警察[15]起初也辦得不好後來改良日求進步[16]辦到今日雖然不曾到最好的地步然而保護百姓是最妥當的追捕盜賊是最神速的所以人人稱便家家平安[17]雖泰西各國也不過是這樣[18]我父老弟兄們要知道這不是一時一刻得來的也要知

2. CONCERNING THE PROSPECT OF POLICING IN SAN YUAN HSIEN

New opinions spread slowly in Shensi, therefore it is difficult to cope at once with education, police, and other important administrative matters. The greatest difficulty of all is to devise ways of getting funds. And when funds have been found, it is hard again to get the proper men to control its administration, without loosing money. Hah! Hah! Is there such money in Shensi to-day that it can be spent carelessly?

San Yuan Hsien is a centre of trade, and the need of a police administration here is greater than in other places, yet before I had come to San Yuan Hsien, I had imagined that policing would certainly be seen in that thriving place. But on arriving in San Yuan Hsien, no police were to be seen. Afterwards I accidentally met a few men in the streets who wore straw hats and uniforms, seated outside the counters of some shops, with either their bodies lying askew or legs drawn up. A few were standing in the streets, looking much like police on duty, and if they were not joking with people, it was they were fighting with them; these were in no wise capable of understanding their various duties, such as guarding the peace, or looking after the public health; if people used the public thoroughfares as urinals in the day time it was a matter of no concern to them. These policemen discussed on the quiet, the smuggling of opium, how they could not have a hand in it this year because of the inclusive tax, and so they had one avenue less for making profit. "And now," said they, "our Magistrate has stringently forbidden gambling, so there's another avenue of profit gone." Hah! Hah! My dear fellow citizens of San Yuan, rather than spend useful money to keep these useless stragglers, would it not be better for us to make some wooden men and place them in the streets, which though they would not be able to afford us any protection, yet would not injure people. This would be better than the present police surely?

Further the police organization is being carried out by Royal Edict, in imitation of Japan. Japan after the change, in the first year of the Meiji era, copied the several Great Countries of the West in organizing the police. Nor were they very successful at first in the work, but subsequently they improved, and sought to make daily reforms. Though they have not yet, even to this day, reached a state of perfection, still the system is a most efficient one in giving protection to the people, and most expeditious in tracing out, and capturing robbers and thieves; consequently everybody is accommodated, and all enjoy tranquillity. Even the Great Powers of the West are no better off.

My fellow citizens must know that such a condition is not attained at once, and must also know that it comes from gradual experience: more than all they must know that except by experimental attempts in working it, it would never be

道這都由漸漸辦得來的更要知道這若不實事求是是終久不得來的 [19]我們中國風氣不開若論高等的警察無論我們陝西一刻辦不到就是南方各省也是一刻辦不到的

[20]我的意思不是出難題目教人做的是盼望我們陝西各處就現在的財力現在的程度實事求是的辦去 [21]學堂先由速成簡易辦起將來學生畢業縱然沒有很高的思想也能夠粗知大意 [22]凡地方警察應盡的責任如人民財產田園禾苗是應當保護的公共道路河岸橋梁是應該保護的還有飲食有礙衛生器物有係作僞邪書淫戲有關風化妖言左道有害百姓都是警察該當禁止的 [23]至於保護外人保護教堂尤是警察最要緊的事體 [24]總而言之須要按照現在的財力現在的程度極力希望辦得到而後已

[25]去歲省城開辦警察簡易科頭班學生畢業後分布東大街站崗 [26]頗合規矩頗有聲名 [27]就這簡易科已見功效 [28]可見警察要辦得好沒有學堂是不得好的 [29]我情願辦理警察的官員極力改良不要再把警察看作擺式 [30]那就好了

wrought. Our customs are rustic in China, and so you would not find that a superior grade of police system could be put into operation in any of the Southern provinces even, not to speak of Shensi: things could not be operated in Shensi at a short notice.

My object is not to trouble you with a difficult problem, but to express the hope that every district in Shensi will proceed to carry out this scheme, in a practical way, according to present financial means, and the attainments we have. The school at first will be carried on, on lines of brief study and abridged course; and when the students complete their studies later on, they will of course not have attained a very high standard, yet they will have a rough idea of the general purport of the system.

The duties incumbent on the police, in every place, consist in the protection of the properties of the people, fields and gardens; growing corn, the public highways, river banks, and bridges should be protected too: further there are eatables which are not hygienic: instruments used for unlawful purposes: immoral books and obscene plays that concern morals: lascivious words and crooked doctrines hurtful to the people, all of which it is the duty of the police to ban. More especially it is a matter of great importance that they should protect foreigners and chapels. In a word, we should use every effort with the view of organizing it, according to our present financial position, and present ability.

Last year a simple course of police study was opened for the first time in the Provincial Capital: and when the first students finished the course, they were appointed police on the Great Eastern Street. They did their duties fairly creditably, and were well spoken of. And so results have been seen from this elementary course.

From this we may gather that if we want to organize the police system well, we shall not do so without a school. I hope the officials who have the matter in hand, will make energetic reforms, and no longer look upon the police system as a mere matter of form. Things would be all right then.

"THERE IS A STRONG SUPERSTITION AMONG US THAT A TRANSLATION SHOULD ALWAYS SEEM QUITE ENGLISH. BUT WHEN IT IS MADE FROM A LITERATURE VERY ALIEN IN METHOD AND THOUGHT, IT IS NOT A TRANSLATION AT ALL, IF IT SEEMS QUITE ENGLISH. BESIDES, A LITERAL TRANSLATION FROM SOMETHING STRANGE AND GOOD MAY SURPRISE OUR LANGUAGE INTO NEW BEAUTIES. IF WE INVITE A FOREIGNER OF GENIUS AMONG US, WE DON'T WANT TO MAKE HIM BEHAVE JUST LIKE OURSELVES; WE SHALL ENJOY HIM BEST AND LEARN MOST FROM HIM IF HE REMAINS HIMSELF.

"AND AFTER ALL IT IS THE BUSINESS OF A WRITER TO MOULD LANGUAGE TO NEW PURPOSES, NOT TO SAY SOMETHING NEW JUST AS HIS FOREFATHERS SAID SOMETHING OLD. SO IT IS THE BUSINESS OF THE READER NOT TO BE ANGRY OR SURPRISED AT A STRANGE USE OF LANGUAGE, IF IT IS A USE PROPER TO THE SENSE."—*The Times.*

PART II

UNTRANSLATED PASSAGES

1. The Will of the People
2. Americans and Chinese.—A Comparison
3. A Lamentation
4. Patriotic News
5. Social Education the Urgent Factor in the Saving of the Country
6. The Letter of Chih Yuan, Abbot, to Yuan Shih K'ai
7. The Harm of Cigarette Smoking
8. The Sacred Edict on Friendship —Friendly Intercourse
9. The People of the Republic should have a General Knowledge of Law
10. The Hague Peace Convention

未曾繙譯的各演說

(一) 說民意

奇怪奇怪。中國白話報的宗旨。說什麼引起民意。意思是各人自由的。既是個人。是斷斷乎沒有無意思的。難道要你幾個做報的人去引他纔有意思嗎。這種疑問。做報的知不能免。所以開首不能不把這民意的解釋。與民意的關係。略略說明。

做報的人。因爲看得現在中國是沒有民意的時候。這句話。驟然聽了。必更奇怪。須知道人的意思。千千萬萬。對於一身一家有意思。對於一國亦有意思。我說中國沒有民意。不是說中國的人毫無意思。是說中國的人對於國家沒有意思。又不是說中國少數的人。對於國家沒有意思。是說中國多數的人。對於國家沒有意思。因爲這民意二字。不是少數的人可以藉口的。譬如我今忽想穿衣。忽想吃飯。此是對於一身的意思。算不得民意。又如我今上要打算侍奉父母。下要打算養活妻子。此是對於一家的意思。亦算不得民意。又如我今想着國家的事體。某事應如何整頓。某事應如何改良。此雖是對於國家一種意思。但不過是我一個人對於國家的意思。仍然算不得民意。必須要全國的人養成一個全體的意思。纔能叫做民意。明白這個道理。便知我說中國沒有民意的這句話。卻非信口瞎說。是經再三斟酌纔敢說出來的。

一國的事體。何止千端。軍政呀。財政呀。外交呀。內務呀。如今一齊放着不講。單單先說民意二字。豈非迂談。須知道要想軍政財政各種事體辦得好。必先要辦理這種事體的人。個個拿出良心。個個循規蹈矩。要他們循規蹈矩。必先有個章程條例。要他們拿出良心。必先有個公是公非。這章程條例。就叫做法律。公是公非。就叫做道德。立憲的國家。全仗着法律。共和的國家。全靠着道德。因爲法律與道德。這兩種名詞。是由大衆的意思造成的。無論何人。決不敢以一個人的意思。違抗大衆的意思。所以法律與道德。纔有力量。若是法律道德並非由大衆造成。又無大衆的意思。立在法律道德的背後。做個擔保。這法律也就成了一種具文。道德也就成

了一種空談了。照此看來。法律與道德。就是軍政財政各種事體的根本。民意又是法律與道德的根本。不談國事則已。既談國事。是斷斷不能不先講民意的。民意的關係。既如是之重。所以泰西各國。無不設立發表民意的機關。我國前兩年。雖亦有國會省議會縣議會等等名目。但是人民視之。過於淡漠。所以那幾種機關。也就不能久久存在。到了現在。不但民意無從發現。而且爲人利用。一二做虧心事的。往往假托民意。掩人耳目。唉一個國家。到了民意可以聽人假借。還有什麼法律。還有什麼道德。還算得什麼國家。願我同胞大家猛省。

我同胞並非沒有愛國之心。我嘗中夜不眠。思想這民意銷沈的緣故。纔知道是純粹由於知識不足。凡人。必先有知識。而後有意思。必先曉得何者爲白。何者爲黑。而後纔發生選擇黑白的意思。我同胞雖極愛國。但是對於國內的情形。不甚了了。就容易被人矇混了。所以我說要想喚起民意。必定從講求政治常識下手。本報定了這箇宗旨。自愧學問有限。還求大家指教指教。

(一) 中國人和美國人的比較　天醒譯

新近有一個要好的朋友　從美國寄一封信給兄弟　中間說的話　都是把中國人和美國人比較　我就把這封信說的話　分清了題目　繙譯出來給諸位看看

一　程度

信實　我國有句古話道　說話不必有信實　行事不必有決斷　這不過是偶然的事　惟現在竟然說話一定沒有信實行事一定沒有決斷了　美國的人看重信實　所約的事　必定要做到　斷沒有說假話的　做不到的事　就不同人家預先約定　學校中差一分鐘上課　就要記過　所以養成他們成人以後辦事情的習慣　到店鋪裏去買東西　沒有人看守的　買東西的人　自己出了錢把貨物拿了去　從沒有拿了貨物去不給錢的

靈變　中國人的性質　多疑同多固執　美國人的性質　多有決斷力　多進取心　所有動作　都抖搜振起精神　辦事的時候是辦事　休息的時候休

息　不是又像辦事　又像休息的　我們中國的留學生　初到這兒　報紙上說道　中國的學生　一切的舉動行爲　都沒有大兩樣　但是走路比女子稍慢罷了　美國人有什麽問答　是就回答他是不是就回答他不是　話到耳朵裏　是不是心裏已經決斷定了　不像我國人的問答　專門說是　不說不是的　可以糊塗過得去的　他們又喜歡同人家交接　所以智識是容易交換　各種的團體很多

到一處　就能認識許多人　競爭的事也是很多

惟演說辨論運動三件最爲重要　時常要大家比較　自然而然的就學了人家的好處　去了自己的短處了

快樂　我國人多憂愁　美國人多快樂　喜笑的聲音　耳朵裏不斷的　爭鬧的事　從沒有看見過快樂的事情快樂的時候快樂的地方很多　小孩子哭的不多　女子憂悶的又很少　男子沒有什麽掛念　男子抛球　女子弄琴　是最普通的消閒消遣

勤樸　我國人沒事做算高貴　有事做算勞動了風俗喜歡奢侈亂花亂用　美國人沒有事做算羞恥有事做算光榮　風俗很儉省　有二三萬財產的人家　母女同人家洗衣服　父子同人家送東西這算是平常的事　學生在開學的時候　或是擔任打掃　或是侍候人家飲食　在歇夏的時候　或去實地練習　或去做工　不算作卑賤　因爲他們着實看重自立的緣故　買一種東西　必定預先計算不是輕容易買的　送人家東西　就是很微細人家也喜歡了　要再三的道謝

整潔　中國人雖注重精神　惟獨形式上是很忽略的　精神就給形式牽累了　美國人既然注重精神又注重形式　形式也從精神上來的　我在那兒從來沒有看見臭穢破碎的衣服　工匠做工的時候　衣服稍不乾淨　等做完了工　就換了好衣服每到星期日　都穿了新衣服　或到教堂裏去或去看親戚朋友　或去游玩　中國人只有過新年吃喜酒　才穿了新衣服　平常時候　穿穢臭破碎的衣服　又沒有腐敗汚濁的吃食東西可得　所

有吃食東西　必定要經醫生查驗過了　才許發賣　吃剩的要拋棄了　放東西的地方　又乾淨　又精緻　沒有一點齷齪的地方　房屋內都有地毯　灰塵就不上飛　窗外都有紗隔　灰塵就不入內　蜘蛛不做網　小蟲不打洞　時常打掃　時常修理　所以房屋就不容易壞了

嚴肅　中國人多瘦小懦弱　美國人多武雄壯威腰背都是直的　說話很有精神　舉動又很爽快　有儼然不可犯的氣象　在公共地方　沒有喧嘩和快走路的人　飯店或店鋪裏　雖有整百整千的人也沒有擾亂的　惟在運動時　稍見喧嘩　然亦有限制　在家裏更是留心　時常寂靜　沒有聲音

一　運動

美國有運動極好的人　書上就記錄他　報紙就稱揚他　各鄉各城各省　都把這件事　看的非常重大

體魄　美國人身體長大　肌肉堅強　血氣充足　和中國人比較　眞是一個反對

精神　氣象活潑　性質剛強　把我國人和他比較　相形之下　眞是病人了

種類　打球是公共的游戲　各鄉各城各省　都有一個集合的團體　踢球是最危險的游戲　美國人的踢球法　和別國不同　用橄欖式的球　踢的時候　可以用手　遇了敵人　就抱了球伏在地上　敵人恐怕他漸漸兒來　就壓在他身上　這兒的人又壓上去　你壓我我壓你　常有幾十個人　壓在一塊兒　所以死的傷的很多　學校的司事　想把這法禁了　而一班學生　都歡喜做這強大的運動　所以一時就禁不了　拍球是最平穩的游戲　拍球和皮球　都自己預備　借球場球網　每一點鐘　出銀二角　拍的人極多　還有啞鈴　木棍　槓子　平台　雲梯　木馬　跑跳　大概都和我國相同　賽船　游水　我國還沒有提倡　美國都行得極盛　我的意思　以爲跑跳兩件的事　最是有益　全身都能運動　又不危險　要行就行　要停就停　又省時候　又不必置備器械　又不必要許多

人　又省費用　脚是大家有的　不須買得　又容易練　除了吃乳的小孩　纏脚的女子　都能行得　又最有用處　各種的運動　多拿他做根基的

諸位知道　人人都有身心　有了身心　纔能有道德學識才能　有了道德學識才能　纔能有名譽權利功業　把立己的法兒去立人　又去立國　惟是身心是人人都有的　思想運動是各人不同的　因爲思想運動有不同地方　所以道德學識才能　也分了高下　因爲道德學識才能有高下　所以名譽權利功業也有大小　因爲名譽權利功業有大小　所以也有可以立己立人　而不能立國的　也有可以立己　不能立人立國的　也有連一己都不能自立的　照這樣看來　要立己立人立國　一定要先有名譽權利功業　要得名譽權利功業　一定要先有道德學識才能　要有道德學識才能　一定要先求思想運動的適當　又須先保養身心　使他發達

這眞是做人最要緊的質料　我國同胞　如果能大家留意這個道理　民國前途　就有希望了

(二) 哀告國民

▲國民呀　我國家快要變做高麗國了

▲國民呀　我國人人都快要做高麗人了

▲我哀告國民　無論你千忙萬忙　總要把這十九條　看完纔好

▲我哀告國民　無論你千難萬難　總要把這十九條　字字嚼得稀爛　記在心裏纔好

▲我哀告國民　無論你千苦萬苦　總要想一個法兒　大家起來對付他纔好

我們中國　向來有一句俗話　火燒眉毛　暫顧眼前　現在已是到了眼前　我們也要想一個顧眼前的法子纔好　這一句話說出來　人必定要說我是一個傻子　現在新年也過了　舊年也過了　大家正好享些太平福　怎麼又說火到眼前呢

噯　國民呀　列位豈不知道　歐洲的戰事嗎　列位豈不知道　日本因着歐洲戰事　同德國爭奪靑島　嘴裏說還我中國　要維持東亞和平嗎　(維

持東亞和平　就是保着我們亞細亞洲太平的意思）列位豈不知道　這一回歐洲戰事　同青島戰事　我中國嚴守中立嗎（嚴守中立　就是他們打仗　無論那國勝敗　我中國總不敢說一句兒話　多一些兒事的）歐洲戰事　我們可不去說他　單說青島戰事　外人在我家裏打起仗來　我們動也不敢動一步　總算是弱到極處了　等到今天　青島戰事清楚　日本並不說還我中國　反騷擾我山東濟南　濰縣　膠州　龍口　一帶地方　這也不去提他　總算是過去的事體　嗳　未來的事體　比過去的還利害呢　現在日本又生出了十九條件　要我中國件件答應他　這條件的情由　列位未必件件清楚　這條件的利害　列位未必件件深知　讓我說來　列位摸着心想想罷

◎亞細亞報登載的日本要求中國之條件

第一條　遼東半島之租借自一千九百十五年（即今年）起展期九十九年

解說　遼東島　就是大連灣　旅順一帶的地方　本來俄國同日本打仗之後　就租借給他　原定的是二十五年爲滿　期滿歸還我國　現在定期快滿了　日本趁這時候　又要加九十九年　豈不是拿着我國硬頑嗎　何以要九十九年呢　因爲國際公法上　租借地方　無論何國　不能過一百年期限　要曉得九十九年之中　難保不生別的事故　若遇別的事故　再接着重定期九十九年　一句話兒說破　就是要佔我的地方

第二條　南滿洲鐵路條約延長九十九年

解說　南滿洲鐵路　自奉天　大連　旅順　長春　一帶　鐵路本來是國家的命脈　大而言之　是運兵運糧　小而言之　是行商營業　若說歸了外人　遇有戰事　請問運兵運粮怎樣靈便　就是平常行商營業　國家又少了多少的進款　從先租借給日本　就是吃虧不淺　况要展期九十九年　况且這九十九年就是永遠執業的影子呢

第三條　南滿洲警察及行政權讓與日本

解說　警察是保護市面的　行政是保護人民的

照大處看　就同一個國家　練兵行政一樣　若是讓把別人　豈不是好好一個國家　要外人來做麽嘜　照這樣說來　我南滿洲警察權　讓給日本行政權讓給日本　同胞都要受人家制度　那又算什麽中國地中國人呢

第四條　日本在南滿洲得居住經商及購買土地之自由

解說　居住經商的事兒　在平常交通上面去說本可以聽他的自由　但是我國政府不能說一定要答應他的話來　倘若說出許他的話　恐怕後來就不能限制他了　他若日久年深　把他的日本人遷來越多　生意他做的越廣　我們又沒有力量去限制他　到那時候　南滿洲以內的勢力　盡被他佔去　豈不南滿洲地方　就同是他的一樣嗎　再說購買土地　更不必說　是要佔我們的土地了　列位要曉得　中國人買中國土地　與外國人買中國土地　是不同的　中國人買中國土地　是本國人買本國的　不能壞本國的事體　若是外國人買去呀　就是一寸一尺　買的人他都可以壞中國的事爲甚麽呢　因爲他是外國人　他的心總向他的國裏　請問還能答應他　有這樣的自由嗎

第五條　安奉吉長鐵路租借條約延長九十九年

解說　安奉吉長鐵路　是安東　奉天　吉林　長春　一帶　以下意思與第一第二兩條相同　都是不可答應的

第六條　承認內蒙古爲日本獨享之勞力範圍

解說　內蒙古的地面最大　出產極多　不說別樣就是一年所出的皮貨　藥料　已是算不清了雖然那些荒地沒闢　礦山沒開　要曉得勢力不讓把外人　我們總有一天可以享受那利益的　若是讓與外人呀　恐怕後來連一根毛翼　都不能動了　日本想我們這个地方　不是一年　列位想日本那年　同俄國人打仗　就是爲爭這內外蒙古　到後來日本也不敢說要　俄國也不敢說要　譬比一塊肥肉　你要吃　我就來搶　我要吃　你就來奪　所以人家都沒有吃　我們中國　纔從他們兩國

嘴唇子下面　混到今天　現在俄國同德國打仗　那有閒工來管這事呢　他就趁這個時候　來要我給他獨享這個權利　譬如我家的田地　要讓人家來耕種　來收獲　這個田地可算是我的不是呢　日本要求獨享內蒙古權利的意思　就是同這一樣

第七條　膠州鐵路及德國所有在山東之礦山鐵路實業讓與日本

解說　這一件事說起來却狠容易　就是把平常與德國的權利　答應給他　我想列位一定要說這事容易去辦　如上面所說的事　既是成了德國的權利　就讓與日本有何不可呢　讓與德國也是讓　讓與日本也是讓　左右都不能到我手裏　原是個無關緊要的事　列位這就看錯了　日本同德國打仗　德國舊有的權利　何必要我給他呢　就說土地是我的　也可以向我要求　但是現在歐洲戰爭并沒平定　德國將來要報日本仇　也沒一定　設若將來德國要打日本　那時德國向我政府道　我的東西　怎麽要你去送人呢　就是東西是你的如今押在我手裏　這個權就是我的　我送不送主權在我　怎麽要你去送呢　再說你是站在中間兩面不幇的人　怎麽拿我的權利　送與我的仇人呢　那時候　我又拿什麽話來答他　自然又把別的權利抵給德國了　若是向日本去要　日本必定說　你給我的　怎樣要問我要　德國若問他要　他說中國給他的　就是他肯退還　必定要開上一大篇花賬　說某處　用了多少錢　某處用了多少款　到這時候　又是我們倒運　慢慢還他罷　不然　又要把他處的地方　抵給與他　噯　列位想想　可要緊不要緊呢

第八條　烟濰鐵道及龍口支路之建築權讓與日本

解說　烟濰就是烟台到濰縣的鐵路　龍口支路就是濟南府到膠州的鐵路之中的一條小路　到龍口的建築權　就是修鐵路的權柄　日本要我國把這條鐵路　讓給他修　列位　必定說修鐵路的權柄　就讓與他　又有什麽要緊呢　列位呀　又看錯了　倘若要把這權讓與他　這修路的利益　就

是白白的送與他了　這修路所用的材料　又是要用他的了　這還是個小事　他就可以借此調查我們的地理　他就可以借此安插他的人民　一旦有事　他就可以借此調兵　他就可以借此占了我的地方　請問利害不利害呢

第九條　承認福建爲日本獨享之勢力範圍

解說　福建省　地近東南　出產又是極多　并且是個海岸　靠臺灣也不遠　離他日本又很近　日本人想着也狠久了　現在借着這個機會　又要獨享福建的勢力　何以叫做獨享勢力呢　就是把福建全省所有最好的事件　只准給他日本　不准給與別人　并且不准我自己去享受　試問是不是把福建送與他呢

第十條　自福建至江西湖南之鐵路建築權讓與日本

解說　又要福建到江西湖南的鐵路建築權了　解說見第八條中

第十一條　福建省內之礦山鐵道及其他實業應由日本與中國合資興辦

解說　礦山鐵道　與各樣實業　我國雖然是沒有錢去辦他　要曉得譬如我有一個沒雕的玉器　藏在箱子裏面　雖然現在沒有用處　後來總有打開箱子　去雕琢他的日子　那時生出利來　自然還是我的　若是把他拿出來　同他人合着去雕琢　請問生出利來　還能算全是我的嗎　況且他現在是說合資　將來就是獨辦呢　還有一層說法　我的東西我辦不了　我找人幫我去辦　是可以的　怎麼人家硬要來同我合辦　我不情願　人家就要拏力來壓我　這又是甚麼道理呢

第十二條　中國海陸軍須聘日本人爲敎練官

解說　海軍陸軍　是專門保護國家　對外國的　我就不去打人　若是人來打我　我就有海軍陸軍抵當人的　所以軍事上頭　萬不能給人知道　恐怕到打仗的時候　人家知道我的內情　就容易打我了　現在軍事上的學問　我們雖是不如人家　我們派學生到人家國內去學可以的　我們請人

家來教我們的學生　也可以的　若說一定要請那一國的人來做教練官　豈不是他來我國練兵嗎　他就可以把他們不用的法子　來教我們　我又那裏曉得呢　他就可以借此聯絡我們的軍心　到了後來　同他不合的時候　請問可能同他打仗麼　這一件事說破了　就是不准我練兵　就是不准我練兵同他作對的　看看可利害不利害

第十三條　中國教育財政交通各部須聘用日本人爲顧問

解說　教育　是教育人民的知識　財政　是活動國家的血脈　交通　是利便我國內的一切往來　譬比一家的家務　請問可能去請教外人麼　就是家門不幸　沒有好主家的　必要請教外人持家的法子　也是由我去請教　不問誰人皆可　怎麼一定要叫我請教日本呢　況且教育請教你　你就可以想出法子來　阻着我人民的知識　財政請教你　你又可以想出法子來　滯着我國家的血脈　交通請教你　你又可以想出法子來　斷了我人民的往來　就說是權不在你　還在我們政府　但是國裏的情形　已是被你打聽清白　將來他要怎樣制我　我怎能彀不被他制倒呢

第十四條　中國學校之教授外國語言者須教授日本語言

解說　這一件事　看看雖輕　實在是最利害　一個人說話　最可以親近人感情的　譬如一個安徽人　遇着兩個素不認得的朋友　一個是安徽人　一個是江蘇人　那安徽人同安徽人說起話來　自然對答容易些　再同那江蘇人說話　自然就難些　那兩安徽人口裏的話　自然就越說越多了　他們兩個人的心裏　漸漸就情投意合了　那一個江蘇人　漸漸的沒有開口的地方了　他在那裏孤孤單單　也漸漸的就同木頭人了　他們三個人　若到後來做事　自然兩個安徽人就把一個江蘇人壓倒了　列位沒要說我說呆話　請看日本要我學堂裏　一定學他的話　並不是叫日本教習　多賺我們幾個錢　他是想把日本話　漸漸的教我們人民

個個入了腦筋　個個都會說日本話　那時往來一切　漸漸的不准我們說中國話　漸漸的不准我們讀中國書　漸漸的不知道日本人待我們刻毒那時堂堂正正的中華大國民　就變成日本小鬼了列位呀　亡我們的國　還一定要把我們個個細住殺了麽　請大家要仔細想一想

第十五條　漢冶萍盛宣懷借款之事須辦理清楚

解說　漢冶萍是最好的礦山　在清國時候　是政府裏督着商人辦的　就是最有名的財主　名字叫盛宣懷　他的總理　這開礦的股東　商人裏頭很不少　盛宣懷到後來　因爲本錢還是不夠　就想招借日本人的股子　條約要定了　被大家股東知道了　大家就說我們國家產業　自然有我們國家的人出錢去辦　怎麽要外人入股呢　設若將來得手　這利錢豈不是送到外人家裏去嗎　所以大家不答應　盛宣懷也沒有法子　把那同日本人定的條約　按下不提　事已隔了五六年　早已沒曾提起　現在又要辦理清楚　嘜　這叫甚麽清楚不清楚　他想要我們漢冶萍礦產就是了

第十六條　凡授給礦山鐵道及其工業之特權時須詢問日本之意見

解說　這礦山鐵道　同那些各樣工業　乃是我中國的　授給兩個字　是把這幾樣東西　送與外人的意思　特權　是說這幾樣裏格外重的權利凡授給礦山鐵道　及其工業之特權　此指着全國說的　若是要把礦山鐵道　同各樣工業　最重大的權柄　送給外人　或是抵押與外人　必定要問他可以不可以　請問我的東西　我要抵押他　我要送了他　自然是我的自由　怎麽要問到外人去呢　想我們中國　上有大總統　國務卿　下有衆人民　誰人不是主人翁　誰人不能做主呢　嘜　一句話說完了　他的意思　就是想起了我們的大總統　要來做天皇呢（日本人的皇帝叫天皇）

第十七條　若中國有內亂時須求日本武力之補助日本亦担負中國之維持秩序

解說　我們國裏有兵　自然能保護我們人民　我

們國裏有人民　自然保着我們大家不內亂　怎麽我們國裏的事　一定要他來幫助　一定要他來維持秩序呢　譬比我們一族裏頭　或是兄弟　或是伯叔　吵起來　打起來　自然有我們族長　戶長大家評的公理　前來調停　斷沒有請一個外人來治我們家裏事　設若遇見良心不正　素來想呑我家產的外人　那時候　我沒吵鬧　他也要說我吵鬧　我本安分　他偏要說我是壞人　是亂黨我又拗不過他　只好聽他去刀殺　聽他去槍斃國民呀　大家想想　這還不是亡國滅種的樣兒

第十八條　中國煤油特權讓與日本

解說　中國出煤油的地方是很多　現在所以沒去開他　一來因爲沒有錢　一來因爲大家並不留心在這裏　所以大家不知道這裏面的好處　請看美孚公司　一年要銷去多少　一年他國裏應用又多少　眞正是同金山銀島差不多　我若把全國的煤油特權　讓了與他　請問還有我的分兒沒有麽

第十九條　開放中國全部使日本人自由經商

解說　這一條　就是第四條放大的影子　請再看第四條　就知道這條的利害了

國民呀　請仔細看看　這十九條之中　那一條可以答應　那一條不是一把鋼刀　要我們國家的性命　就說答應了他這十九條　可能保沒有十九條再出來麽　就說答應了他　可能保沒有第二國照他這個樣來麽

國民呀　他要我們國家的命　就是要我們人民的命　人活了一百年也是死　得了瘟症也是死　得了癆症也是死　與其得癆症死得受罪　不如得瘟症死得痛快

國民呀　我們現在是得癆病了　今天一燒　明天一冷　要去受他多少罪　不如大家起來　同他拚一拚　拚勝了　我們大家享福　大家過好日子大家的子孫不受人欺　若是不勝　譬如得一個瘟症也還死得痛快

國民呀　沒看見高麗國的人　縮頭縮腦　那纔眞可憐呢　那就是我們大家的前身

噯　事到如今　還有甚麽空話說　惟有哀告國民同爭這一個死字

(四)愛國新聞

外人說我是一鬨的民氣　五分鐘的熱心　我國人應當注意　注意

▲泗水　本地華僑自從交涉發生以來　大半都主張儲金救國　近來又辦一種愛國捐　捐款分甲乙兩種　等收齊後寄回本國　并通告各埠華僑仿照辦理　(辰)

▲北京　總統府收支處　前天發出一個通告　勸各顧問和諮議官等　以及在總統府內領有薪水津貼的人　大家認捐儲金　(晝)

▲四川　將軍胡景伊前天對屬官說　中國的所以弱　都是財力和軍器不足的緣故　本國人民大半不知道世界各國對待中國的眞相　以後如果要中國不亡　非得政府和人民上下一心　人民盡納稅當兵的義務　政府開誠布公的督率整理　纔能夠自立　(生)

▲湖南　省立甲種農業學堂學生彭文超　聽得中日交涉解決後　憤恨的了不得　就在學堂內血書憤不欲生四字　後來竟投湘水死了

嘉禾縣紳商學三界的人　前月十七日在學宮內開國恥紀念大會　有一個公立初等小學校校長錢芝瑞　演說日本人的奸險　和中國國勢的危急　說到悲痛的時候　竟把頭向牆壁上撞去　立刻氣絕　在會的人看了這種慘事　都放聲大哭　後來在他箱子裏揀出一封給他兒子的信　叫他破家儲金投軍滅仇　(心)

▲湖北　本省第一師範學堂　向來注重體育　此次交涉解決後　除儲金救國外　現在又發起組織軍國民教育會　把養成尙武精神做宗旨　預備將來報効國家　(辰)

自從甲種農業學堂倡設勸用國貨同志會後　現在中華大學堂又議決調查國貨的種類　印成書本四路分送　印刷費都由各學生自認　(辰)

▲安慶　儲金團事務所成立後　商界上認儲的非

常踴躍　政界上除巡按使韓國鈞認儲三百元外連各機關認儲的　已有二千多元　(辰)

▲徐州　長江巡閱使張勳通電各省　說外交次長曹汝霖在第五號要求上　加註日後協商四個字　實在是致命之傷　起初總以爲是謠言　後來看見外交總長陸徵祥通告各省的電報　竟有曹次長誤簽四字的話　足見曹汝霖賣國的確鑿　難怪日本人罵我國官民　說是亡國的種子　眞可痛　這種賣國的大奸　斷不能容他生在世上　我和他誓不兩立　(辰)

▲南京　儲金團分事務所　前天刷印白話廣告十萬張　發交在會的人　到處分送　勸人儲金救國　貧兒院全體學生　議定從本月一日起　每月節省膳費洋三十多元　作爲救國儲金　本院的男女僕役　也認儲二十多元　(是)

▲上海　儲金團總事務所　接長沙分事務所來電　說三十日開市民大會　當場認儲的　共有八十多萬元　又九江事務所報告　已收到儲金四千二百三十三元六角

中國銀行第四十五次　共收儲金五千五百十四元　又交通銀行收銀洋七百四十六元　兩共收洋六千二百六十元　連前共收洋六十萬零九千七百二十四元　銀三千一百九十二兩一錢一分八釐

(五)說社會教育爲救國的急務(羽)

教育是成人最要緊的一件事　受了教育　纔好算人　沒有受教育　雖具了人形　也不得算他是人　我請普天下要做人的　趕緊去受教育

社會教育　爲教育的一種　教育是普通名詞　要說明社會教育　不能不先把教育的名詞說明　教育雖然是一個名詞　教和育却是兩件事　宗旨各有不同　教的目的　在訓誨　叫人知道做人的道理　育的目的　在養護　叫人身體強健　大凡天地生人　必定有一種事業　纔能生存　但是身體衰弱　精神不足的人　非但不能做事　而且多要短壽　所以養護的道理　萬不可少　不過話要說

回　如果只知道養護　不知道訓誨　對於家庭不能盡子弟的道理　對於國家　不能負國民的責任　子弟不盡道理　就和沒有子弟一樣　國民不負責任　就和沒有國民一樣　家庭沒有子弟　家庭固然立不牢　國家沒有國民　國家豈不很危險麼　所以只知道養育　不知道教誨　這種人　就是力大體強　不過是一羣野獸罷了　怎麼好算社會　怎麼好成國家呢　所以一個人沒有養育不行缺了教誨也不行　必定要教和育兩樣都有纔行孟夫子說道　安居而沒有教誨　就近於禽獸　大概人不受教誨　不知道做人的道理　那就所說所做的　多和禽獸相近　西儒也說過　人是要教育的動物　人在動物中所以佔最高等的地位　因爲有受教育的能力　要是人而不受教育　他的外形雖然和別的動物不同　他的實質　就和禽獸一樣

古今中外的聖賢　都承認教育是成人最要緊的一件事　可見受了教育　纔好算一個人　沒有受教育以前　雖然具了人形　也不得算他是人　大概有人類的地方　就有教育　有教育的地方　纔有完全的人　在家庭　則有家庭教育　在國家則有國民教育　在社會　則有社會教育　家庭教育　是父母對於子女所負的教育責任　國民教育

是國家對於人民所負的義務教育　社會教育是社會上個個應當担負的公共教育　在教育發達的國家　於各種教育中　獨重義務教育　在教育沒有發達的國家　應得把義務教育和家庭教育算個治本的法兒　把社會教育算個救急的法兒本報所以亟亟於社會教育的　就是這個緣故

社會教育的目的　在轉移風俗　改良習慣　風俗習慣的關係於國家　就如空氣的關係於人身　人得了清潔的空氣　身體一定很強健　精神一定很爽快　國有了良好的風俗習慣　國民道德　一定很高尚　各種事業　一定很發達　還有各種教育也必能順着次序進行　所以講究了社會教育　就能得到這樣的好結果　不然　只知道國民教育而不去講究社會教育　靠着區區幾千百個的學校

就能把風俗轉過來　習慣改過來麽　要是不能國家會有富強的一天麽　以現在的時勢而論全國學校　斷不是一時候有這力量　可以統統開辦　就算有這力量　而辦理上未必盡能完善　就算盡能完善　而在學校的人少　在社會的人多在學校的　雖已受了教育　在社會的　仍是沒有教育　再進一層說　做學生的　在學校的時間少　在社會的時間多　學校的教育雖好　然而出了學校　進了社會以後　未必不會被惡劣的風俗習慣所搖動　因此把所有學業　一齊丟掉　這就有了教育也和沒有教育一樣了

學校的教育　是人爲的　社會的傳染　是自然的　學校的感化力很小　社會的融化力很大　所以社會上有好風俗　好習慣　國民的性質　一定就會跟着善良　以善良的國民　組織家庭　一定是善良的家庭　辦理學校　一定是善良的學校　充當官吏　一定是善良的官吏　經營事業　一定有善良的管理　所以如果有了善良的國民　國裏就無處不是善良　要是沒有善良的國民　就使國家有很重的刑罰　也不能禁止人不善良　如此說來　國家的各種事業　得有美滿結果的　都從國民的善良性質上來　而國民能夠有善良性質的　都從社會上有善良的風俗習慣上來　教育的種類雖多　他的目的　不過要造善良的國民　得美滿的結果罷了　如果只知道講教育　而不得善良的國民　豈不是和教育的宗旨相反了麽　所以凡是講教育的　必得要貫通教育的目的　纔能得美滿的結果　若要貫通教育的目的　必須依着人類進化的階級來做教育的次序　人類進化的階級　是由個人而進於家族　由家族而進於社會　由社會而進於國家　由國家而進於世界　世界是一個大社會　家族和國家　都包括在社會裏　所以社會教育完善了　家庭和國民教育　也一定會完善

(六) 智圓和尚與大總統的信(羽)

四誡的切實辦法　除此就沒有救國之策了

大總統鈞鑒　敬肅者　昨天讀大總統的申令　有誥誡官吏的四誡　眞好說一字一個珠玉　一字一點血淚　大總統救國的苦心　於此可見　實在佩服　智圓以爲第一第二兩條　戒惰懶　戒徇情這兩層只須人人有愛國心　看到中國的危亡　就在眼前　人人都知道要把國事辦好　自然就不會懶惰　不會徇情了　然而眞正的愛國心　不是有眞正的教育　不能養成出來　外國教育家說　一個教員費了十多年的心力　挽回不了一個學生從小養成的惡習慣　請問中國社會的習慣　那一樣是好的　又沒有眞正的教育　四百兆人中　有幾個是有愛國心而不懶惰不徇情的呢　這國家事情所以弄得沒有振作氣象的　就是這個緣故　所以打算請大總統飭教育部用全力提倡　辦理幼稚園改良男女師範和小學堂　併改良各教科書　使得國民從小一直到成人　都受過精神教育　到了替國家做事的時候　愛國心自然就會生出來了　至於第三第四兩條　戒奢靡　戒嬉遊　智圓曾聽得公府最可靠的人說道　從公府以及各部各機關沒有不是人多事情少　如果切實核減起來　足足可以減去一半人數　決不會不彀辦事的　他們旣然非常奢靡　可見所得的俸金　很是寬裕　假如把二十五年以前　京官的俸給　和現在比較起來眞有天壤的分別　民國當這困窮時候　官俸大到如此　實在有些不應該　所以打算請大總統毅然決然　實行裁員減薪的事情　等到國勢稍爲進步再增加起來　也還不遲　這種舉動　決不能說他不在情理　至於嬉遊中最利害的　就是嫖賭　說起這嫖來　北京警界　對於妓院　非但不加限制而且保護得非常周到　無非爲了要收些妓捐　充作巡警費用罷了　智圓以爲如果把官俸和用人經費上核減下來的錢　移作巡警費用　豈不是很好麼　如今把妓捐充警費　實在不成政體　應得把妓院封禁　旣沒有可嫖的地方　人自然就不嫖了

不然　政府保護妓院　妓女公然做他的生意而政府又要禁止做官人不嫖　請問做官人不嫖

那軍界學界工界商界　以及普通人民　都應該嫖麽　人人既不應該嫖　妓院就不能存在　而警費也沒有着落了　而且中國人民　萬不會在妓院林立時候　有不嫖的程度　所以打算請大總統定了一個決心　下令封閉妓院　以保守國民立國的精神　至於北京的賭徒　是什麽人　大總統既然明白　智圓也常常聽見說過　這般人神通廣大　決不是一張詔書　就可以叫他們怕懼　所以打算請大總統把刑亂國用重典的意思　破除情面　重重的辦他們一兩個　以後自然就不敢輕看法令了　再智圓還要和大總統說的　先哲有句話　一時的人才決沒有不彀一時應用的道理　外國人也說中國四百兆人中　難道竟沒有濟變的人才麽　只恐怕賢人在下　而沒法可以升上去　不肖的在上　而沒法可以叫他落下來　懇求大總統不必拘定資格　只要是賢而有才的人　引薦上來　給以實權　以救中國　庶幾中國前途有些希望了　當這存亡危急時候　智圓不敢避出位的嫌疑　這一片血心　求大總統垂而察之　智圓謹稟

（七）說吸食紙烟的毒害　丁義華

中國自從道光咸豐年間　海禁大開　就和泰西各國立約通商　因此外洋的貨物　漸漸運入中國　把中國許多的金錢　吸收得去　並且還有一件最可恨的事　就是投我們的所好　中國人本來有一種喜新厭舊的心理　一經投了他的所好　還有不竭力歡迎的嗎　所以就有鴉片烟運進來了　要說鴉片的流毒　自然是人人都已知道　並且近年來也有最嚴厲的法律　去禁止他　本來可以盼望把這毒害掃除乾淨　萬想不到禁鴉片的事情　還沒有收到效果　反而又跟來一種最毒的紙烟　這實在是引了老虎跑到家裏來　既害國　又害家　更害自身　照這樣利害的毒質　而中國同胞不但不遠避他　反而不論老少男女　全都吸食　實在可慘得很　所以今天特地把這紙烟的歷史　並一切的毒害　敬告我中華民國四萬萬同胞之前　做一個叫醒人民的當頭棒喝

要說紙烟的來歷　本來是外國紅種苗人起先吸食的　後來有日斯巴尼亞的人到了那兒　把烟種帶到菲列濱海島　後來纔有人把這種子帶到中國　這烟是一種有毒的草　葉子的顏色是青的　上面有許多的小囊　囊中存着一種毒水　這種毒水名叫尼古典　中間有一種油質　呼吸出來的烟裏頭含着炭酸　亞摩尼亞　尼古典　三樣的質料　這三種毒質　全都能害人的身體　炭酸能夠叫人頭部發痛　亞摩尼亞能夠叫人的嗓子發乾　尼古典的毒性更利害　每一枚烟裏所含着這種的毒質雖不多　可是吸的日子久了　身體一定要受毒　烟捲這種東西　是用烟的碎末子　和種種的雜質攙合在一塊做的　甚且還有用爛紙的　有人問道葉子烟　雪茄烟　紙捲烟　這三樣比起來　是那一樣和人更有大害呢　要說害處最大　沒有比到紙捲烟再大些的了　試想吸紙烟的時候　把烟內所含的毒質　儘數吸在肚裏　能夠叫嗓子和肺發炎　並且烟從鼻孔內出來　更能夠叫身體多得烟的毒氣　以致肺中不能多得養氣　紫血因此也不能變紅　身體少了紅血　人的體格　自然也就不能長得完全了

喜歡吃紙烟　和人的心經也很有害　因爲烟力能夠叫人的心經跳得快　烟力過去　跳得又慢了　如此日子長久以後　人的心肉　一定就會長大　從前試驗過　如叫十二歲的小孩子　吃一枝紙烟　他的心經跳快到五分之一　烟力又能激刺人的覺線　起初人覺得似乎能夠長些精力　久而久之　覺線被烟毒昏迷　以致弄成痲木　人的靈機　也就漸漸的消滅了　大概人的生長　全靠着脾胃能夠尅化食物　但是一經吃了紙烟　脾胃受毒　就不能尅化食物　所以常常有人　吃了烟就不解饑餓　那就是脾胃失了功用的憑據　每每吃紙烟的人　頭部總覺發暈　心頭總覺發悶　並且烟毒能夠損害人的骨頭　往往有小孩子　吃了紙烟　他的骨頭就得不到滋養料　因此成了極低矮的人　原先有人說　吃烟能解人的困頓　却不知道烟毒

能夠叫人覺線麻木　好像是解困　其實不但不能解困　反而叫人更困　因爲麻木過去　必定要困　困了又想吃烟助力　因此愈吃愈困　必定弄到烟毒殺盡人生纔休　至於消耗金錢一節　若把中國人一半計算　每人每天化一分銀元　一年必化到七萬萬元　細想用這一大堆的銀子　買了些有百害而沒有一利的毒物　這不是糊塗得又可憐又可哭嗎　烟毒害人　以上所說的如此　而且還能害我們的土地　種烟的田地　不到幾年　最腴肥的就能變成瘠地　再者一斤烟草所佔的地方　種麥子能得十四斤　種白米能得十五斤　請問種烟草是上算嗎　已經種烟的地方　就是用肥料去培養　培養了四十年　還不能復元　所以誰利誰害　不說就能明白了　現在英美日本等國　都有最嚴的法律　禁止販賣紙煙　並禁止賣給年在十八歲以下的小孩　德法瑞典等國　凡是國家所立的一切學堂學生　都不准吸食紙烟　美國陸海軍鐵路　以及許多買賣行　機器廠　各種作坊　常常聲明不用吃烟的年輕人做工　照這樣看來　吸食紙烟的害處　竟有這樣利害　耗費金錢　那還是小事　殘殺生命　實在是確確實實的　今天奉告中華民國四萬萬同胞　竭力去了這種毒物　保自身　保家　保國　都在這上　果眞能萬人一心把這毒物消盡　中國的富強　也就不遠了　盼望我親愛同胞多多注意

（八）聖諭廣訓演義

交朋友一道　從寬處說　凡地球上不論那一種人統名曰外交　每見皇上的上諭　各國的國書就說謹愼邦交　務求和睦　這樣看起來　四海之外　也是朋友　交朋友之道　不分地　不分人不分你我　彼此勸導　彼此幇助　通共的到了文明裏去　就像從前外洋趕著與我們做朋友　我們自以爲大國　不把外人放在心裏　總以爲外交不要緊　外國如今常說中國虛假無信　所以現在辦理外交事務　實在不易　將來的變動　實在可怕　現在外交家不比從先　已有進步　若再以信相

交　咬住一個理字不放鬆　不怕外國怎麼樣　總不能把一個理字去了不問　若實心實意的明明白白交朋友　處處不離開誠實　卽所交的十分狡詐　也可以把他感化過來　何況文明的國度呢　若是我的情意　已經十分盡到　再感化不過來　那眞是禽獸了　我和禽獸要計較甚麼呢　凡朋友有了過失　就要諫勸他們　並且逢人皆要勸勉　凡親密的朋友　當先是不曾識面　後來慢慢纔能夠親密　勸導他合羣　結成團體　由朋友轉勸朋友　彼此相愛　愛力一大　那就很好了

(九)說共和國民應該有普通法律的知識

我們中國　自從專制改了共和之後　大家心上都有一種快樂的神情　因爲共和國的國民　人人都有應享的權利　有權力的人　不能藉着勢力來欺侮我們　和專制時代比較起來　眞是天懸地隔　這不是很愉快的事麽　但是要做共和的國民　必定要先明白些共和的眞理　如果這眞理不明白　那還可以算得共和的國民麽　我曾經看見過許多浮薄的少年　以爲共和之後　大家自由　不該再受法律的限制　守法律的範圍了　於是做出許多極野蠻荒謬的事情　還說這是我們的自由　做出許多逆情背理侮蔑倫常的事情　還說這是我們的平等　咳　這等人　還可算得有共和的資格麽　簡直是共和國裏的敗類　社會上的蟊賊　然而他們又爲着什麽　誤解到這樣的呢　這都是因爲教育不普及　大家沒有法律的知識　所以把這共和兩字　連題目都認錯了　從前專制時代　國家是一姓的產業　天大的事都是獨斷獨行的　沒有什麽叫做法律　就是有了法律的名頭　也不過是虛應故事聾子耳朵　並不依照他辦事的　到了共和時候　一個國家　就包括在一部法律裏頭　不論大事小事　都要依照法律去辦　就是大總統的命令　也不能更改法律　所以這部法律　是件神聖不可侵犯的東西　是件構造共和國家的原料　如同工匠的曲尺一般　工匠離了曲尺　就不能造東西　國家離了法律　也

就不能治國　外國人有句俗語道　國家越文明法律越完備　這是一點兒不差的

諸君要知道　共和的原理　雖然千條萬緒　而他的最要緊的兩句話　就是(拿人造法　拿法治國)八個字便了　因爲有了法律　纔能有政治　有了政治　纔能有國家　所以一定要人人立在法律範圍裏頭　事事放在法律範圍之內　那麽國家的政體　纔能算得實行共和　不然　雖然有了共和的形式　却沒有共和的精神　雖然有了共和的名稱　却沒有共和的實在　還可算得了共和麽

從前帝王時代　大家多說法律是做官的專門學所以有讀書不讀律一句話　算是高雅的美譚　到了現在　時勢不同　萬不能再拘泥着這句話了因爲我們的國家　既已從專制變了共和　將來國會成立之後　國家的根本　是百姓作主　國家的權限　是百姓作主　國家的性質怎麽樣　社會的精神怎麽樣　都是百姓作主　做百姓的　既已有了那麽許多權利　可以作那麽許多主　還不拿國家最要緊的法律　研究研究　不是辜負了共和二字麽　曠廢了共和國民的天職麽

法律本來是高深的學問　研究精明了　就成了法律專家　可是我並不要諸位一個個荒廢了職業去做法律專家　只要大家有一點普通的法律知識就好　但是這普通的法律知識　從什麽地方研究起呢　總得要從普及教育起　要普及教育　該用什麽法兒呢　那就只有學堂報館演說三個法子了　所以我希望大家　年紀輕的　能進學堂的　趕快進學堂　年紀大的　不能進學堂的　天天買份報看看　或是文言報看不懂的　就買一張白話報看看　白話報再看不懂的　那就遇到人家演說的時候　多去聽幾回演說　那普通的法律知識　就可以借此養成　共和國民的資格　也漸漸的彀得上了

(十) 論海牙和平會

各國近來會議弭兵事件　因爲在荷蘭國海牙地方會議　所以因爲地方就立個名頭叫做海牙和平會

海牙和平會　歐美各強國並日本　都遣派使臣會議　不料那最軟弱不能自主之高麗國　也暗地遣使臣入會　我中國亦遣使臣與商議　這個事體中國遣使臣入會　各國並無異說　高麗國遣使臣入會　荷蘭國居然不承認　日本居然要加罪於高麗　逼迫高麗皇上讓位於太子　跟着弄出來日韓新約的事件　日本加罪於高麗　固然是欺高麗軟弱　却是按照公法半主國沒有外遣使臣的權的例　誰說不是呢　最可憐高麗皇上　尚不曉得自己是受人保護的國　沒有主權　干犯公法　乞憐於各國　倒反弄得日韓新約中增大統監的勢力奪去高麗國行政的大權　高麗國是日本保護的日本就應該加罪於他　我國豈不是受各國保護的嗎　怎得不爲我國憐惜

我國政府遣使臣入會的意思　豈不說是兵如可弭　我國家就可以不得瓜分　就可以永遠偸安下了嗎

(十一) 迷信

轎底砲轟死了新媳婦　廣東人的迷信　本來是很利害的　有一種惡習慣　每逢女兒出嫁上轎的時候　要在轎底裏頭放一個砲　叫做轎底炮　說是驅逐鬼怪的　近來有一家人家嫁女兒　家裏頭的人　借了一支鎗　照例在轎底裏放一響　那知道這管鎗　是從前防盜賊　配好鎗子的　借用的時候　鎗主人沒有告訴他　借鎗的也沒有細看當時轟的一聲　新人的脚上　就受了重傷　在花轎裏大聲叫喊起來　大家因爲是俗例　一個人不能坐兩回花轎的　就也不扶他出來　一直拿他擡到男家　不料傷勢十分沉重　趕緊請醫生　七手八脚　鬧了一夜　明天起來　就一命嗚呼了

打菩薩的大風潮　山東萊陽有一個大廟　地基有三百畝開闊　眞是非常之大了　廟裏頭泥塑的菩薩不少　學界中人以爲這麽大的地方　不辦正經事　實在可惜　就要拿他改辦學堂　大家打定主意　同了多人　去拿菩薩打得乾乾淨淨　拿和尚也趕了出去　正要辦起學堂來　不料鄉民都是

迷信慣的　又因爲廟是十八村公有的　就聚了二千多人　到廟裏去吵鬧　後來由知事到場彈壓纔漸漸散去　不然　一定要鬧出大事來

和尚拿廟產補助學堂　長沙是很開通的地方近來城隍廟裏頭長慶遐齡會中　有幾個人遞了一個呈文　給都督道　情願把該會所有的公產一概捐到羣治法政學堂去　作爲教育經費　譚都督批道　湘省的百姓　向來很迷信　往往有人買了產業　助至在廟裏　說是積了德　可以長生不老耗費金錢　實是無益的事　現在文明進化　民生主義　最要緊應該趕緊提倡教育　該會破除迷信肯拿廟產補助公益　實在難得云云

(十二) 智囊

蜜蜂送信的好法兒　有一個英國人近來發明叫蜜蜂送信的法子　先在蜜蜂的窩上　插了顏色的旗子　叫蜜蜂認熟了　慢慢兒拿旗移到旁的地方去試驗　因爲蜜蜂最愛戀的是蜂王　蜂王在什麼地方　他們就走到什麼地方　後來教成了二十個蜜蜂　居然能夠傳遞信件了　碰着有軍事上要緊的事情　就先用照相拿字縮小了　印在極輕極小的紙上　縛在蜜蜂的腰裏　放他飛去　雖然幾十里的地方　也能傳達　并且日光裏頭　人家看不見　卽使看見了　亦不在意　所以不會泄漏的了

耗子要沒命了　德國新發明一種用電氣殺耗子的器具　大約用電一百二十度到二百二十度　耗子一到籠子裏　觸着電氣　就要死的　等到耗子死了　有個電燈就會發光　給人家知道　耗子已經死了　眞是巧妙得很　世界上的器具　愈出愈奇了

眞是道不拾遺　美國有一個小叫化子　名字叫姜格爾　蓬頭赤脚　穿的衣服　都是破壞不堪一天到晚　在巴黎街上走來走去　尋食吃　那知道走了一天　還是兩手空空　忽然無意中　拾到一百二十磅的兌換券　這個小叫化子　竟自己不要　把這個兌換券　送給警察署　咳　中國人只知道鑽在錢眼裏　比不上外國一個叫化子　怎麼

得了

(十三) 耶穌聖誕節感言

麥倫書院學生江澂斧來稿

大凡聖賢豪傑　必定和世界上有極大的關係　從前唐朝的韓文公死了　宋朝的蘇東坡　在潮州地方的廟裏　替他做了一篇碑文　碑上有兩句話道　其生也有自來　其逝也有所爲　這就是說他生不是白生　死不是白死　必處處與世界有關係　所以他既死之後　世界上的人　凡遇到他的生日或死日　必得有一番舉動　一來是紀念英雄　是感謝古人的意思　二來是激發後人使大家多模倣古人　做些轟轟烈烈的事業　揚名於萬古　所以雖是一個紀念節　却有這兩層用意　這紀念兩字　看來很是新奇　大家都以爲外國來的風俗　其實不然　因爲中國原來就有紀念節　有如孔子的生日　文廟裏的春祭和秋祭　全國的官吏　都要到文廟裏去致祭　各學校也放假一天表示景仰的意思　又如周朝的時候　楚國有個屈原　因爲當時的國王無道　聽信了小人之言　屈原屢次進諫　國王不聽　反把他放逐出去　他就氣憤的了不得　投汨羅江而死　後人知道他忠心耿耿　死的可憐　所以每逢他自盡的一天　都搖了船　到河中去祭他　現在端午日的龍船和粽子就是這件事的遺意　其餘佛教道教回教各宗教　也都有紀念日　祇因爲中國的宗教向來不統一　所以每逢到有什麼紀念日　多不覺得十分熱鬧

(十四) 中國的命運

日本中央公報道　中國的滅亡　是已定的運命　斷斷不必再研究了　不過滅亡的遲速　要看歐洲的形勢如何再定規　現在歐洲有摩洛哥的事　有意大利和土耳其戰爭的事　有巴爾幹半島的事　各國因爲有切己的事牽涉　忙碌得很　還沒有閒功夫　倘然這等問題解決　就是中國性命危險的時候　下手的法兒　分第一期第二期　那是一定的　第一期　就是俄國取蒙古　英國取西藏　德國奪山東　法國得雲南　到第二期　就是中原

分割的日子了　說到這兒　中國眞可憐云云

（十五）交通

黃河裏可以行輪了　湖北一位姓張的　名字叫潤暄　於機器學極有經驗　自己發明製造的東西也不少　近來他因爲黃河裏頭沒有輪船　行旅諸多不便　打聽本地人　據說黃河的溜頭很急　並且泥沙很多　可以膠住輪齒　所以不能行輪　就想出一個法子　在輪盤外面加上一個護輪機　製成了　近來已試驗幾回　極爲平穩　看的人都喝采　張君就要在黃河沿岸　創設輪船公司　請勸業道批准就開辦了

（十六）聖諭廣訓演義

一夫多妻　自古以來的老毛病　一時也難全行改變　更有最壞的風俗　男子們任意淫蕩妓女優童

放縱情慾　世上的人　毫不以此爲希奇　即遇道德老先生責備　不過說是胡鬧而已　倘若是女子如此　就算是了不得　只許男子不潔　不准女子不貞　我們男女不同是人麼　這種禮那裏說得去　我中國二萬萬男子　若都不潔　完全的人自然缺少　世間沒有完人　國家如何能立　奉勸著力改變這個壞風俗　夫婦一倫　看爲第一要緊

夫婦和而家道成　生的孩子自然純良　若要好子孫　必須以身作一個榜樣　胎教並家庭教　最是要緊　怎麼爲胎教呢　就是婦人懷孕的時候　目不看惡色　耳不聽惡聲　口不吃惡味　不可往不潔淨的地方去　不談非禮的事情　恭恭敬敬　坐立俱要端正　舉止必須大方　處世更當和平　心心念念總在道理上思想　生的孩子必定好　這個就是胎教　論到家庭教　乃是父母以身作模範

俟後兒女日長一日　事事都要跟大人學見識　父母愛說虛假的話　兒女必不能夠誠實　父母愛嬉笑　兒女必定無恥　父母太吝嗇　兒女必定貪財

父母愛安靜　兒女必定懶惰　父母不忠不孝

兒女必定大奸大惡　這是有形的家教　至那無形的家教　更是要緊了　比方說　孩子動氣　爹娘不管束他　偏要說這個孩子有出息　孩子撒謊

偏說孩子伶俐　孩子愛小便宜　他說孩子顧家　孩子貪玩不睡覺　他說快睡罷　麻虎子妖精來吃你來了　凡給孩子一樣物件　孩子不要　他說快快拿起來罷　你看你的兄弟他們來搶你的來了　將來習慣成自然　日後他還能愛羣麽

(十七) 論中國亟宜普設手工女學堂

中國人口四萬萬有餘　大率男子佔一半　女子也佔一半　但是女人都要倚靠男人　不能夠自己謀生活　所以論世的嘗把女人比做贅疣　這句話叫我們女界同胞聽見　必定要生氣　然要論到實際處　這話也不爲過　怎麽說呢　人生在世　不比那頑品的器皿一般　器皿若是無用　不用他也罷了　縱然沒有益處　却也沒有損害　論到人　却不是這樣　飲食衣服　是人之大欲　一日不吃必定要受飢餓　終年不做衣服　必定要受寒冷　吃的穿的　自己不能夠預備　必定吃的也要倚靠人　穿的也要倚靠人　男子日日辛苦　掙下來的銀錢　沒有許多　女子安然享受　就要耗去大半　你想女子們不能夠自己謀生活　豈不損害男子嗎　況且人的壽數　能有幾何　人從生下以後到了七八歲十餘歲的時候　年輕不能謀生　也不消說　及到了二十歲的時候　正是身體壯健　可以有作爲的了　這時候身到他方　或求學問　或做買賣　或學手工　都是一生一世吃着不盡的　但往往又被家眷牽挂　寸步難行　由此把時光都虛度了　把志氣都消磨了　到底一事無成　貧窮到死　可見女界不能自謀生活　男界一定要受害　倘若不改變　我們人丁雖多　都是沒有生氣的人　現在遇着了民族競爭的時代　怎麽樣自己討生活呢

(十八) 俄皇大彼得遺訓

亞歐兩洲交界的地方　有一個頂大頂強的國　名叫俄羅斯　二三百年以前　也同現在中國一樣　自從大彼得做了皇上　一切政事　漸漸的變改　到了現在　居然是地球上的雄國了　這大彼得自幼兒常受母姐的欺負　單身逃往脫六伊薩地方

那臣子百姓　就都歸附他　直到登基以後　國事大定　大彼得又單身到英國　學習工藝　所有英國的製造各樣東西的廠子　他都到裏頭　細心察看　後來學成回國　把向來俄國的壞政　全都改變好了　又遷都到波羅的海地方　那地方離歐洲有名各國　都很相近　凡歐洲出一新法　大彼得沒有不明白的　也沒有不倣着做的　因此俄國一天大似一天　連歐洲各國也都很怕他了　你看這俄國內治的法子　還不算精明麼　但是大彼得在日　那妬忌的心思　也真正令人可怕　他的外交手段　連歐洲各國　都比他不過　他臨終的時候　把這些個法子　都傳給子孫　那子孫就一樣一樣的　照着做起來　到如今可就要害着喒們中國了　這法子上的話　說起來　也不過十五條　那天下大勢　可都包在裏頭　我且一一的說給你們聽聽　就知道這俄國可不是好惹的了

第一條　說我俄國的百姓　雖是平常日子　都要跟在軍營裏一樣　若是當兵的人　是要格外的不可懈怠

第二條　說俄國是要到各國　聘請有智勇的將士　以及有各種學問的人　好叫他們教俄國的百姓　漸漸的聰明起來　若是別國的百姓　有享受利益的地方　我們俄國百姓　也要照着樣　讓他們享受　但是不可叫喒們俄國　失了平日尊大的體面

第三條　說以後歐洲各國　如有各種關繫的事情　我們俄國　是要去干預他們的　比如日耳曼國　便是現在的德國　算是我們俄國的緊隣　那利害相關的地方　格外的多　所以凡碰着日耳曼的事情　我們俄國　是斷不可守局外的老例　坐視不管的

第四條　說俄國的南邊　有一個波蘭國　必須要先煽動他們內亂起來　那煽亂的法子　或是用金銀　買通波蘭國大臣的歡心　或是用奇計　折服他國內的議院　要叫那一班附和我們的人民　漸漸的升做大官　還要把我們那墨斯科的

一班名士　調往波蘭　預備保護那一班附我們的人民　倘然歐洲各國　看見我們這樣舉動要來干預　可分些地方給他們　慢慢的趁着機會　再想別的滅波蘭的法子

第五條　說我們俄國的緊隣　有個瑞典國　是要想些個法子　弄得他漸漸的弱小下來　瑞典的官民倘然氣了　不免要興師動衆的　來打我們俄國　到那時候　我們俄國　就師出有名了等到瑞典國滅亡以後　我們俄國　就要預備跟丹瑪國打仗了　總之這時候　還說不到這句話首先要把這瑞典丹瑪兩國　自己爭鬧起來　我俄國就可從中舉事了

第六條　說我們俄國的親王　要娶王妃　是要娶德國的公主　因爲這德國　與我們俄國極有關係的　能夠連成親戚　那交情自然就厚了　這德國就是我的黨與了　一旦各國跟我們做起對來　我們就是興兵　也有個帮助的國了

第七條　說英國是現在的強國　他們的買賣人是常跟我們往來的　他國裏的好處　自然會漸漸傳染過來的　我們是要常跟英國通商　結個盟好　把我們俄國　所產的樹木材料　賣給英國　換他的金器回來　再吩咐我們俄國　做買賣的一班人　同那船上的水手　跟英國的買賣人　同水手們　聯絡起來　照這麽樣做　我們俄國在海上行船一切的事情　可就都占便宜了

第八條　說我們俄國　總要拓開土地　多得一塊地　就多一分好處　必須要打這波羅的海　擴充起來　先推廣北方的土地　然後再吞併那江海以南　一帶的地方

第九條　說我們俄國　是要佔據那土耳其的都城孔士但丁地方　跟靠着他近的各地　那些地方倘然爲我所得　後來我們俄國　就可在那塊建都了　所以後來若同土耳其　波蘭　兩國打仗總要拚命死打的　如果再能在黑海那塊　屯一大股海軍　漸漸掌了波蘭的海的權利　就可以稱霸一時了　再能夠把那波斯的國勢　漸漸弄

弱了　我們佔他的海灣　慢慢的再想法　得那印度　印度是地球上最富足的地方　我們要是能夠得了印度　那收服他們的事情　比英國還容易好些咧

第十條　說我們得要跟奧國訂盟　但是要十分謹愼的　儻然得了機會　能夠籠絡德國　那交情就只好做外面的假親熱　背後裏調唆鄰國　跟德國結仇　若是遇着打戰的事　一定要讓德國來求我們幫助　我們那可就自立於不敗之地了再漸漸的施展出屈服奧國的威權

第十一條　說是要先拿那平常的利益　去聯絡奧國　漸漸的和他說　要幫着我們俄國　拒絕土耳其的人　一面再拿些歐洲以外的土地　誆騙土耳其　叫他拿孔士但丁的地方　讓給我們或者幫着土耳其的人　跟那歐洲的大國打仗如若不能　務必要揀那日後頂容易恢復的土地　讓給土耳其　那土耳其　自然就服從我們了

第十二條　說是要好好的安撫匈牙利　土耳其以及南波蘭　各教的門徒　並要好好的安撫我們俄國的希臘教徒　叫這些個人　時常在你們身邊　你們常要在各教徒裏頭　替他們擔着各樣的事情　便在宗教裏頭　立一個大俄國政治樞紐　還要分出些門第來　叫他們漸漸的歸我管束　並還要用着斯阿委尼克教徒　叫他暗暗的入歐洲各國　替我們探聽各種事情

第十三條　說我們俄國　須興師動衆　伐瑞典打波斯　呑滅土耳其　併波蘭　再以水路陸路兩枝大軍　把守波羅的海　慢慢的養息兵力等着機會進兵歐洲　一面勸說奧法兩國　告訴他平分地球各國的法子　兩國要是聽我的話就要激他用兵　又要漸漸養成他的驕傲　等他們滅了別國　然後趁他兵力疲困的時候　我們翻了臉　就把他們兩國　一鼓而滅　是不可遲疑的

第十四條　說奧法兩國　若是不聽我的話　就要另外想個妙計　總歸是這兩國　各自離開　或

者能夠讓他兩國　相爭起來　那力量就漸漸的不足了　我們趁這時候　點起大兵　分水陸兩道　陸兵是要望德國進發　水師又得要分作二隊　一隊望亞東海發　一隊望亞香笈兒港發　搭載些亞細亞的土人　再用黑海　跟波蘭的海兵船　一路保護　船打地中海　出大西洋　那法國也不及防備了　照這麽樣做起來　沒有不如意的事了　儻然這兩大國　爲我所取　那歐洲各國　也不必十分用兵　自然能夠把他們壓住的

第十五條　說以上所說的　必須要按着層次去做總之我們俄國主意　不外吞併全球四字　你們以後　子孫是一定要遵守我的話的

列位　你看這十五條遺訓　就是諸葛亮的錦囊計　也不過如此罷　後來這大彼得的子孫　遵他的遺命　所以沒有一代　不想吞併全球　前幾十年　俄人因爲教務上事情　有意與土耳其爲難　兩邊調停不下　動起大兵　俄人要遵第九條遺訓　敗了土　好張起黑海水師的權力以便欺負全歐　幸虧此時　各國却知道他不存好心　所以動起公憤　大家伙幫着土耳其把俄國的兵打敗了好幾陣　俄人無奈　只得勉強定了和約　從此以後　變了主意　又打算收拾咱們亞洲各國來了

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